133x plain. The city of Jummoo is on the outermost range where the
[341] Tavi passes out through it; the town of Jasrota is in a corresponding situation on the banks of the Ujh River.

[132] Both of these rivers are very liable to floods; these occur both in the time of the periodical rains of summer and in the season of the more irregular winter rains; the floods come down with great force, and for a time render the rivers impassable either by fording or by ferry; they can then only be crossed on inflated skins, and so the traffic of the road is stopped for some hours at a time. It is these floods that carry stones of considerable size, a foot or two across, down the bed for several miles, beyond the outskirts of the hills; the Ujh especially, which has a steeper bed and is liable to quicker floods than the other, brings down boulders of large size; even at a distance of four miles from the hills they are to be
[312] found from 2 to 3 feet in diameter. From both the Ujh and the Tavi small irrigation canals are led, so that in certain restricted spaces the cultivation is of a more productive character.

133x The Chinâb, which is a great river of large volume, debouches
[312] into the plain country by the town of Akhnûr. Down to that spot the stream of it is so broken by rapids as to be unnavigable, but from Akhnûr, where its level is 1100 feet, down to the sea, boats can traverse it. At Akhnûr the Chinâb divides into various channels, which fertilize the tract called Bijwât, another of those places to which irrigation gives exceptional fertility. Part of this watered tract belongs to the Maharaja and part to the British Government.

133x Leaving the river and examining the country on the west of it, we find that generally to correspond with what we saw in the eastern part between the Râvi stream and this Chinâb river.

All along to Bhimbar, past the villages of Minâwar and Barnâli, lies the strip of drier plain. It is a plain with slight depressions, which occur where one crosses the sandy or stony stream-beds. Most of these stream-beds are quite dry for the greater part of the year, but there is one that holds a continuously-flowing river. This stream is the Minâwar Tavi, so called to distinguish it from its sister of Jummoo; rising a good way back among the mountains, from the Ratan Range behind Râjâori, it finds its way serrations of these jagged ridges are formed by the projection of the harder rocks, which also continue all down the hill-side making projecting ribs. 135

A great part of the surface of these hills[1] is of the bare grey sandstone rock uncovered by soil, but in some places grass and bushes have got a footing upon it, and here and there is cultivated space enough to support a family or two, or a little hamlet, but of necessity it is a tract very thinly peopled and difficult of access. To go over this ground is not easy; the paths from hamlet to hamlet are but tracks marked by the passage of feet over the sandstone, or sometimes down steps cut into it; from the inaccessibility of the cliffs, and the steepness of the ravines, the ways are tediously roundabout, and they are tiresome from the frequent rise and fall. [361] [487]

This irregular combination of ridges, which sometimes trend north-west and south-east (with the strike), and sometimes run across that direction (at right angles to the strike), continues, as one goes on, to a distance of ten or twelve miles from the outer skirt of the hills; then we come to a wide longitudinal valley, such as is called in the more eastern Himalayas a *dūn*.

The height of the more important of these ridges is commonly as much as 2500 feet above the sea, and in the eastern parts they rise even to 4000 feet. There is always a fall of several hundred feet to the valley or dūn; this is not in one step, but more by the ridges becoming lower in succession; Dansāl, a large village in the middle of this dūn, is some 1800 feet above the sea.

The flat valley varies in width from one to four miles; it is itself cut through by ravines; close by Dansāl a branch of the Tavī flows along in a steep-cliffed ravine at a level some 200 feet below the flat of the main valley; the Tavī River itself flows in a similar ravine, and at that low level winds across the dūn.

This longitudinal valley continues from some miles north-west of Dansāl to Basolī on the south-east, with the exception that about midway, near Rāmkot, it becomes narrowed up and indefinite; east of that place it again widens, and thence on to Basolī the space may be described as a plain or a vale, being low

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[1] [i.e., in Jammu -- ANALYST]

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV1

133ˣ the intervening flats, the curving of the ranges as their direction followed the changing strike of the rocks which constitute them—plainly as in a map; for a length of a hundred miles each separate ridge can be traced from this commanding spot.

133ˣ 137 311 ● 361 To return to the part behind Akhnûr. The outermost range is of pebbly jungle-covered hills sloping easily to the plains, but showing a steep fall inwards; this escarpment is one of perhaps 300 feet; it is succeeded at its foot by a plateau much cut through by ravines, so much so that the eye does not at once distinguish that the summits are indeed so far flat and so much at one level as to justify the name of table-land; its level must be quite 2000 feet above the sea; a good portion of it is of bare rock, the rest is covered with brushwood and has pine trees scattered; only here and there are bits of tilled land by which a small population is supported; the ravines cut through it to a depth of some hundreds of feet, making steep cliffs of sandstone rock.

133ˣ Farther to the north the rock rises up from this plateau along a great length of miles with a slope of from 10° to 20°, coinciding with the dip of the beds, regularly for 1000 or 1200 feet, till a level of more than 3000 feet above the sea is reached; thus a bold narrow ridge is formed which continues regularly for many miles with but small indentations; the surface is in great part rocky, but still bears many trees of the long-leafed pine. The ridge is sharp and narrow; the farther slope is yet steeper than that rocky one; it is an escarpment properly and geologically so called, and a really fine instance of one; for 20 miles without a break it continues with a face of 1000 feet of vertical height, at a slope of in some parts 45°, in some rather less, everywhere marked by variations according to the alternate outcrop of beds of sandstone and of clay.

The name of this ridge is Kâlî Thâr, or Black Range, a name given on account of the dark hue it has in some states of the atmosphere when seen from a distance.

As we look from the summit of this towards the interior, we can learn about the character of the ground in the remai[illegible]r of the breadth of the Outer Hills.

1s Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

CHAPTER V.

VARIOUS PLACES IN THE OUTER HILLS.

EAST OF THE CHINĀB—WEST OF THE CHINĀB.

THE plain at the foot of the hills, being for the most part capable of cultivation and in great part already cultivated, is thickly peopled; everywhere populous villages are to be found. But when we are once on the hills themselves we meet with villages rarely, and these but small; scattered hamlets and scattered houses denote how scarce is land that can be made fit for tilling; sometimes in little nooks and sometimes on steep hill-sides are terraced patches of ground, whose owners either cultivate them from the nearest village, or have made their solitary home close by. In the dūns, however, there are wider spreads of cultivated ground, though separated from one another by dividing ravines. 361 [311]

A village in these parts is a collection of low huts with flat tops, mud-walled, mud-floored, and mud-roofed. The floor and walls are neatly smeared with a mixture of cow-dung and straw. The roofs are timbered either with wood of one of the acacias or with pine. They are supported by one or more pillars, which are capped with a cross-piece some feet in length, often ornamented with carving, that makes a wide capital beneath the beam. 342 362

There is no light in the rooms but what may come in at the opened door, or through the chinks of it when closed, such a complete shutting out of the air being equally useful in the very hot and in the cold weather. The substance of the hut is a very bad conductor of heat, and this character tends to keep the interior of an equable temperature. I have often been glad to retreat to such a place from the scorching sun that a tent is but a poor protection against.

In front of the cottage is a level and smooth space, nicely ooo

In FRONT OF THE COTTAGE IS A LEVEL

351 kept, where the people of the house spend nearly half their time,
356 and where their cooking places are arranged. The whole cottage is, as a rule, neatly kept and carefully swept; the higher castes, especially Brahmans and Rājpūts, give, considering their appliances, an admirable example in this respect.

361 [366] The larger villages and the towns have a double row of shops, what is called a bazaar, each of which consists of much such a hut, with its floor raised two or three feet above the street, and with a wider doorway, and in front of it a verandah, where the customer may come and sit with the shopkeeper to transact business.

Of the towns in the Outer Hills there are none besides Jummoo of any great size, and there are only one or two others that can be said to be flourishing, for the poverty and the thinness of the population of the country round is against them. Since, however, some towns and some other places show features of interest, we will proceed to visit a few and note what has appeared worthy of observation.

East of the Chīnāb.

175 361 [642] [166] *Basolī* was the seat of one of the Rajaships between which the low hills were divided before Jummoo swallowed up so many. A large building still remains that was the palace; it is now unkept and almost deserted. The town had already decayed but for the settlement in it of some busy Kashmīrīs, who by their trade of weaving bring some prosperity.

[136] Basolī is one of several places in the low hills, being at the edge of a wood that is seldom disturbed, where the red monkey abounds; the monkey, being respected by the Hindūs and protected by the laws, has here come to be most bold, so he invades the town in great numbers, clambering over the palace walls and scampering across the chief open space of the town, and often enough doing mischief.

A day's march to the northward is *Balāwar*, which is the oldest seat of the rulers who afterwards went to Basolī. It is at the foot of a brushwood-covered spur of hill, and has beneath

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

it a bouldery river-bed a mile or more wide. There are remains 361 of towers and walls that protected the place, some towards the 175 jungle, some at the edge of the cliff that overhangs the streambed, and there is an old gateway at the top of the slope that gave access from below. These, as well as the Mahal, that is to say palace or mansion, the remains of which show it to have been substantially built though not large, were the work of the Balāwar Rajas. One other building there is that still has repute; this is [346] an old Shivdwāra, or Hindū temple, much ornamented with carvings, in the sandstone that is the material for all the buildings. Of this temple one side has fallen, and the rest seems ready to follow, while the remnants scattered about of columns and other pieces of masonry show that the buildings were formerly more extensive; the space around the temple is now all shaded by large banyān trees. Balāwar, as at present inhabited, is no more than a village.

Padū is a place of name a few miles from Balāwar, of name 361 because it also was the seat of a separate rule, whose Rajas were 175 of one caste (a subdivision of the Rājpūts called Pāl) with those 642 of Kulū, Bhadarwāh, and Balāwar, or Basolī; the four, being so allied, were often at war with each other. The last five Rajas of Padū, I hear, were—

Pur Napāl.
Prithī Pāl.
Jy Singh.
Avtār Singh (in the time of Ranjīt Singh of Lāhor).
Umed Singh.

Rāmkot is a place some miles west, where used to live a family of feudal power, whose lords were the Jummoo Rajas. Its original name was Mānkot, and the family of Miāns who held it are called Mānkotiā Miāns. It is not long since the new name was given to the place. There is a large fort, which has [712] been handed over to the Maharaja's new son-in-law for a dwelling-place.

Rāmnagar, some miles north of Rāmkot, is where the Outer Hills join the Middle Mountains. It is built at a height of 2700 feet above the sea, on a small triangular plateau, which is cut

361 off on two sides by ravines, and connected along the third with
175 the slopes of the hills that surround and shut it in.

642 This town has signs of having at one time been among the most flourishing in these parts. It was the capital of the country called Bandrālta, which used to be governed by the Bandrāl caste of Miāns. Their rule was displaced by that of the Sikhs under Ranjīt Singh, who took the place and held it for a time, until, partly for the sake of rewarding a favourite, partly because of the trouble of holding it against the hill people, the Thakars, Ranjīt Singh made Suchet Singh, the youngest of the Jummoo brothers, Raja of the place. Raja Suchet Singh held the place till his death. But I heard of a great effort made by the Thakars against him too, when some thousands came to assault it. The Dogrās, however, held out in the fort, which is a well-planned work, until help came from the Sikh army.

There are some remains of the house of the rulers of the time of the Bandrāl Miāns; but their descendants do not live here; they found a home and a pension in British territory.

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[366] The town of Rāmnagar bears marks of the presence of Raja Suchet Singh. He took a pride in the place and improved it and encouraged the growth of it. The two long masonry-built bazaars were in his time full and busy; merchants from Amritsar and from Kābul were attracted to the place. Vigne, in 1839, remarked the great variety of races of people who were to be seen there; the bazaars were then being constructed. A large palace adorned with gardens, and the well-built barracks, show that Suchet Singh knew how to make himself and his people comfortable. On his death, which occurred about 1843, Rāmnagar came under the rule of Jummoo, and there was no longer the presence of a Raja to keep up its prosperity, which was indeed short-lived; and now the palace is deserted, and the bazaars are but half inhabited. There are a good many Kashmīrī settled in Rāmnagar; some of them are occupied with shawl work, executing orders from Nurpūr and Amritsar, and some in making coarse woollen cloth.

Udampūr is a modern town, situated in the innermost dūn

1: Drew- G-3 (1862-1872) 1875 AVI Kashmir AVI

before one comes to the Middle Mountains; it is on the upper 361 ●
plain of that dūn, about 2400 feet above the sea. As a town it 175
was founded by Mīān Udam Singh, the eldest son of Maharaja
Gulāb Singh, who would, had he lived, have made it an important place; as it is, there is a good large bazaar, and the
present Maharaja has begun building a new palace there, and has
entered on the construction of a canal to bring water from the [312]
Tavī River on to the plateau, for household and garden purposes
and for general irrigation.

The next town is *Kiramchi*, only 4 miles away. This and 361
the tract of country near round it used to be under a Raja or 175
a Mīān of the Pathiāl tribe of Rājpūts, who was tributary to 642
Jummoo, paying to it yearly 2000 rupees and giving the services of some 10 horsemen. About the year 1834 Gulāb Singh, having made up his mind to possess the place, refused the tribute and sent a force to besiege the fort; after some time they took it, and the country was annexed. What now remains of the fort is a well-built wall of sandstone and a dry tank; it is on a rocky mound in a commanding position behind the town.

Within a couple of marches from Jummoo, to the eastward, 361
are three or four places worth seeing. One of these is *Babor*, in 346
the Dansāl dūn, near the left bank of the Tavī; there are the 341
ruins of three old Hindū temples, of what age I know not; the buildings were of great solidity and considerable beauty; the chief feature of one of them was a hall whose roof was held up by eight fluted columns supporting beams of stone 10 feet in length; on these beams were laid flatter stones chequerwise, so as to fill up the corners of the square as far as the centre of the beams, and so make a new square cornerways to the other; on this was laid another set of stones cornerwise to this, and so on till the whole space was covered; this square mass of stone was ornamented with carving. The material of these buildings is a slightly calcareous sandstone which is found among the strata near; it has well stood against weathering, and its toughness may be known from one of the beams of it used in the construction being as much as 14 feet in length. No mortar was used in the

361 346 341 building; this must have been a predisposing cause of the lateral shifting of some of the stones one upon the other which is to be observed, the moving cause being, I take it, earthquakes. The other neighbouring ruins have a great resemblance to this first, but they are not all three equally ornamented.

[776] These old temples, though clearly devoted to the same worship as what is now followed—Ganesha for instance, the elephant-headed god, being among the prominent figures—are quite neglected by and hardly known to the people around.[1] But we will now go to a spot that is in the bloom of repute as a holy place, that is resorted to on certain days both by the people of the hills and by many from afar.

361 783 788 This is *Parmandal*, a place of pilgrimage that the Hindūs visit for the purpose of obtaining a moral cleansing by bathing in its waters. It is situated in a nook among the low hills, far up one of the ravines that drain down to the plain. I went there with the Maharaja when he and all his Court made the pilgrimage—if so it can be called—on I forget what special day. It is two marches from Jummoo, and we went with a large camp, nor were we intent wholly on the religious ceremonies, for on the way the jungles were beaten and some good pig-sticking rewarded us.

We entered the hills by the winding valley of the Devak stream, the name of which denotes a sacred character. We encamped at Utarbain, which is a place but next in religious importance to the one that was our goal; here were two gilt-domed temples surrounded by cells for Brahmans to live in. The Maharaja gave food this day to all Brahmans who might come; a large number were collected in the quadrangle to partake of it, and presents were given—quantities of flour and other provisions, and money as well—to those Brahmans who permanently stay here. From Utarbain we made the journey to Parmandal and back in an afternoon; we continued up the sandy bed of the same stream; as we went on the valley became more confined and its sides more rocky; thus winding up we suddenly came at one of the turns in sight of a strange collection of buildings strangely situated. A double row of lofty and handsome buildings with

[1] [i.e. temple ruins in the town of Babor -- Analyst]

1a Drew G-3 (1862-1872) 1875 AVI Kashmir A VI

nought but the sandy stream-bed between them; there was the 361
chief temple with a fine façade, and, behind that, numerous 783
domes, one gilt one conspicuous; most of the others are houses 788
built by the courtiers of Ranjît Singh, who was attached to this place and occasionally visited it; they are now inhabited by Brahmans.

The whole place was alive with people who had come to bathe and to worship; booths and stalls, as for a fair, had been put up in the middle of the sandy space; the picturesque buildings, backed close by sandstone rocks, and the crowds of cheerful [312]
pilgrims, made a gay and pretty scene. It is only for a short time after rain that a stream flows over the sands, now they had to dig two or three feet to reach the water; numbers of holes had thus been made, and the people scooped up enough water to bathe themselves with; the atoning power of such a ceremony is considered in these hills to be second only to that of a visit to Haridwâr on the Ganges.

A journey of not many miles from Parmandal, but by a rugged 133 ×
path over difficult hills, would bring us to the two strange little lakes named *Saroîn Sar* and *Mân Sar*, the latter word of each name being the one used for "lake." They are 8 or 10 miles apart, but are on about the same strata, and are each about 2000 or 2200 feet above the sea, being situated somewhat high on or between the parallel ridges.

Saroîn Sar may be said to cover a kind of platform, from which on two sides the ground falls rather steeply, while on the other sides are low hills; the lake is about half a mile long and a quarter of a mile broad, a pretty spot; mango trees and palms adorn its banks, and cover thickly a little island in the centre; while the sandstone hills round are partly clothed with brushwood, and shaded, though lightly, with the bright loose foliage of the long-leafed pine.

Mân Sar is a larger lake, perhaps three-quarters of a mile long and half a mile broad; it is in a very similar position, at a high level, and nearly surrounded by hills, but at one side there is a great descent into a steep valley or ravine.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133* For the origin of these two hollows I have no theory to put forward; they are rock-basins, the rock being either a soft sandstone or sandstone with clay interstratified. I do not know their depth, but do not think it great; there seem to be springs of water in the lakes themselves; they deserve a more careful examination than I made of them.

West of the Chīnāb.

● 361 We will now look at a few places to the west of the Chīnāb
487 river, in the Muhammadan country.

Akhnūr, which is the first town, will most naturally come into the next chapter, as it lies on the road there to be described.

Bhimbar, 40 miles farther west, is a rather flourishing town. The Rajas of Bhimbar had their castle here; some of it still stands; it was a collection of buildings with loop-holed walls, making an enclosure 400 or 500 feet long and less than half that in width.

Placed, as this town is, at the beginning of the hills, it is the starting point in the mountain journey between the plains and Kashmir by the old royal road. When the Mughal Emperors of Delhi used almost yearly to visit Kashmir they commonly followed this route by Bhimbar and the Pir Panjāl, and at this day English travellers use it as much as or more than any other.

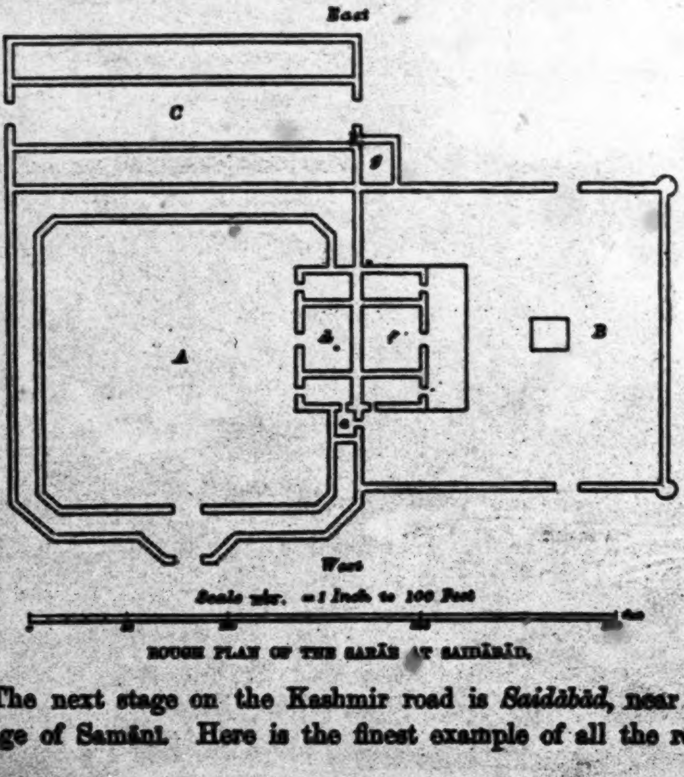
485 Here, and at almost every stage on to Sirīnagar, are remains
344 of *sarāes*, or rest-houses, built for the royal camp.

361 At Bhimbar there was a greater variety and extent of accommodation provided than at most of the stages, for here the camp used to concentrate, and hence proceed by detachments along the difficult hill-road, where means of carriage were and are limited. First, in the higher part of the town of Bhimbar, there is a sarāe built of brick and sandstone, a square of about 300 feet. On each of the four sides are seventeen double cells or rooms with dome roofs, the inner room 10 feet square, the outer one 10 by 6; the height of these rooms is 10 feet at the upper end of the building; those opposite, which are built on lower ground, are made some feet higher, so that the wall is kept of one level. The outside wall

1: Drew G-3 (1862-1872) 1875 AVl Kashmir AVI

is carried above the roofs and forms a parapet. In the middle of 485
the quadrangle is a chābūtra, or raised masonry platform; close 344
outside the gate are the ruins of a mosque. 361

I do not think that this sarāe was intended for the king himself, for there are no rooms larger than the rest. Down in the plain, where the present Travellers' Bungalow is, are remains of what I have little doubt was his own halting-place. There was a square enclosure (traceable by a few remnants of the wall); in the centre of one side of it was a suite of rooms raised above the level of the ground, with a terrace in front; there were other buildings in the middle of the two next sides of the square; in the centre was a chabūtra or platform: close at hand was a *hamām*, a small building in three compartments, with an opening in the roof of each, made for the escape of the steam of the hot bath. These I believe to have been the royal quarters.



ROUGH PLAN OF THE SARĀE AT SAIDĀBĀD.

The next stage on the Kashmir road is *Saidābād*, near the village of Samānī. Here is the finest example of all the royal

485 sarāes; a rough plan of it is annexed. It has three divisions: the
344 great court, A, is entered by the chief gateway; on all sides of this
361 quadrangle are the small arched or vaulted rooms, and, besides, in the middle of the south side is a set of three larger rooms on a higher level, marked *d*. These are now unroofed; I think there had been an upper story above them: they were doubtless the king's rooms. From these a small passage, *e*, leads to a corresponding set of rooms, *f*, which, with a terrace in front of them, look on to the second courtyard, B. This must have been the zanāna, or the ladies' apartments, and their private garden; this quadrangle has no cells round it; the wall is plastered smooth inside. A third courtyard, C, not communicating with the others, has along each side of it a row of double cells. *g* marks the position of a small mosque.

The sarāe is massively built and the vaulting has stood well. The third court is still used by travellers, but the two larger ones are empty, and the ground has been brought under the plough.

A quarter of a mile off are the ruins of another, rather smaller, sarāe, where the present Travellers' Bungalow stands. The plan of it, though somewhat different, agrees with that of the rest in having two courts, one with cells around, the other with but a few rooms on one side.

The next stage towards Kashmir is *Naushahra*, a town which is the administrative head-quarters of a district; here is a large old sarāe, with inner court.

485 Next comes *Changas*. This place I have never myself been to.
361 I am told that it possesses one of the finest of the sarāes in the whole of the route.

Rājāori, or *Rāmpūr*, is the next stage. This will be more spoken of in the next chapter, since the route from Jummoo, there to be described, joins the one from Bhimbar at this spot; but in order to keep together the mention of all the royal sarāes along the line, we will now enumerate those which exist on to Kashmir, even though this leads us beyond the Outer Hill area.

At Rājāori the halting-place of the Delhi Emperor seems to have been the garden on the left bank of the stream. This is a

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

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large oblong space, enclosed by a thick wall, and traversed by two stone water-ways at right angles to each other. There are two bārādarīs, that is, bungalows or summer-houses, one of which overlooks the stream, and looks on to the picturesque old town on the opposite bank. In former times there was a bridge leading across from the garden, as one can tell from some remains of its piers; though the stream is usually fordable at certain places, it is at times rendered quite impassable by floods. At the corner, again, are some hamāms, or hot-bath houses.*

There is a sarāe, which doubtless was used by the king's followers, on the right bank of the river, in the town itself; this is now occupied for permanent dwellings.

A few miles above Rājāorī are two quadrangular buildings, one 50 yards square, the other 50 yards by 40, which are of the same time; these, however, are of another sort, they are simple enclosures with two entrances, and without any cells; very likely they were for stables.

At *Thanna* is a fine example of the Mughal sarāe (as these rest-houses, the work of the Delhi Kings, are called); in this, I think, the rooms are larger and higher than is usual, but fewer in number.

After this a stage is missed, where I do not know of any like remains, though I think there must have been some. The next is the high village of *Poshiāna*. Here are some remnants of a sarāe that was not so well finished as those lower down, nor of such a size; for here there is not much flat space for any building; there is little room even to pitch one's tent.

Across the Panjāl Pass, by the roadside, are a few small shelter-houses, consisting of two or three arched cells, which must often have been of service to wayfarers, who might, by making the journey too early or late in the season, expose themselves to the risk of a snow-storm. Soon after these we came to *Aliābād sarāe*, which is one of the few of those that still are used for the original purpose of shelter for travellers. In its bleak position, at an

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* In this garden are some fine chīnār or plane trees; the altitude, about 3200 feet, seems the lowest at which they will flourish.

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485 361 elevation of 9700 feet above the sea, it is indeed useful, and it is often well filled.

The remaining saraes, and these are on the Kashmir side, are at Dubchi, at Hirpūr (a much ruined one, of good size), at Shāhjumarg, 6 miles beyond Shapeyan (as mentioned in Dr. Ince's 'Handbook to Kashmir,' I have not myself seen it), and lastly at Kahnpūr, 12 miles short of Sirīnagar.

The positions of the saraes were well selected; they were well spaced; nearly every one of them was placed where to this day are the common halting-places for travellers.

Returning from this excursion on the line of the Kashmir road, we will just look at a few more places in the Outer Hills.

361 [346] At the village of *Samānī* is an old temple, much ruined, but still showing traces of fluted columns and trefoil arches; it is of much the same architecture as the temples of Babor. At the time it was built the people of these parts were doubtless still Hindū; perhaps, indeed, it dates from a time earlier than the beginning even of Muhammadanism.

[439] *Mīrpūr* is a good large town; it must be the next after Jummoo in size among those in the Outer Hills; it is on a plateau much cut into by ravines. The place is a flourishing one, from, I think, its being a centre, or a place of agency, for an export trade in wheat that is carried on by the Jhelam River from these hills to the places in its lower course. Some spacious houses belonging to Khatrīs must have been built from the profits of this trade.

636 175 *Pūnch* is a place of more than common importance. It is the seat of Raja Motī Singh, who, under the Maharaja his cousin, holds a considerable tract of country in fief.

In the time of the Sikh rule in the Panjāb, when the Dogrā brothers divided among them the hill region, and held it tributary to the Sikhs, Pūnch was the share of Raja Dhiyān Singh. After his death, Jawāhir Singh, his son, held it; but his position was not recognized as independent of Jummoo in the treaties of 1846; hence he became a vassal of his uncle Maharaja Gulāb Singh. Later, some differences and disturbances occurred, which ended in Raja Jawāhir Singh having to leave the country, and Raja Motī

1s Drew G-3 (1862-1872) 1875 AWI Kashmir AV/

Singh, his brother, succeeding him at Pūnch, now rules there in 636
obedience to the Maharaja. 175

Pūnch is a compact town, with a good bazaar; it is situated at
the meeting of two valleys, which make a wide opening among 361
the hills; the valley itself being somewhat over 3000 feet above
the sea, we are here in a part that may be reckoned to belong
either to the Outer Hills or to the Middle Mountains. There are
here a fort and palace, lately added to and improved with much
taste by Raja Motī Singh. 712

A word or two as to the hill-forts of this region.

All over the low hills, on both sides of the Chināb, they are in extraordinary number. They were built at the time when each little tract had its own ruler, and each ruler had to defend himself against his neighbour. These forts are commonly on the summit of some rocky hill, with naturally-scarped face; by their position, and by the way they were planned, they are well protected against escalade. Though now they have all come into the hands of one ruler, they are still kept up, that is so far that a small garrison—may be only of a dozen men—is kept in each. Some of the most known are Mangla, on the Jhelam; Mangal Dev, near Naushahra; and Troch, near Kotlī; these are each on the summit of a rocky precipitous hill most difficult of access.

243 after this a little rain is waited for, that the earth may crumble and become fit for watering and putting in the rice.

246 Among these mountains the months of winter, with snow deep on the ground, make it necessary for the peasant to lay in a good store of fodder for his cattle. Nowhere do the natives of India or the Himalayas seem to have learnt the advantages of making a large rick. Perhaps the holdings are too small, and co-operation in such a matter has not been arranged. In the neighbourhood we now are in they have two or three methods of storing the grass, which itself is plentiful on the slopes in summer. Sometimes they fix a series of poles upright in the ground in one line, and make a rough thatch over a ridge-pole at top, and then pile up the grass between and around the sticks. Another plan is to twist the grass into a loose rope and throw this over the forks of trees, where, hanging down, it is uninjured by the snow that falls, and is easily pulled off when wanted for use.

361 342 The town of Bhadarwāh is a busy, and, for such a hill country, a comparatively large place. I estimate that there are 600 or 700 houses, and about 3000 inhabitants. It is built almost entirely of deodar wood; the frame-work of the houses is altogether of wood; only between the double plank-walls the spaces are filled in with stones, sometimes laid loose and sometimes cemented with mud; most of the houses have a sloped shingle-roof. There is a curious plan of building up pillars for the corners, and sometimes for the middle supports, of the houses and the temples. Square slabs of wood a few inches thick are placed upright in pairs, one pair being surmounted by another at right angles, and so on alternately.

361 [366] Bhadarwāh has an open market-place, a long straight street leading to the Fort, two or three other bazaars, two mosques, and a large temple. The waters of one of the streams come through the very middle of the town, and branches from it are brought through all the streets. Both in among the buildings and all round the place fruit-trees are growing—apple, pear, mulberry, apricot, and cherry, and there are poplars, and a few chīnār or plane trees.

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These characteristics, combined with the presence of numbers 563 of Kashmîrî people who live in the town, have gained for it the 166 name "Chotâ Kashmîr," or Little Kashmîr.*

More than half of the inhabitants of Bhadarwâh itself are Kashmîrî; these quite throw into the shade the original Hindû inhabitants; they have adopted almost all kinds of employment, numbers of them are shopkeepers, and numbers more are occupied in making shawls, on orders from Amritsar and Nurpûr. Some Kashmîrîs have land, and cultivate it themselves; some, indeed, do this for half the year, and follow shawl-weaving for the other half—during the long snowy winter. Around are several villages of Kashmîrîs; but here, outside the town, they are much outnumbered by the Bhadarwâhîs, the older inhabitants. I could not find out at what time so many Kashmîrîs settled here, but, from the absence of any distinct tradition on the subject, we may conclude that it was at least three or four generations ago.

An elevation of 5400 feet above the sea gives the place at 132 this time of the year an agreeable temperature, that makes it a favourite with many. Sometimes Gurkhâs from the British regiment at Bakloh, bringing their wives and families, spend their leave at Bhadarwâh, where they can get the advantages of fine air and cheap living.

On a spur, some 300 feet above the town, is the Fort, a square 712 building of combined wood and stone, with bastions of masonry 361 work. Near by are some remains of the former residence of the 175 old Rajas. The Rajas of Bhadarwâh were Miân Râjpûts; they were allied, as to caste, with the families that ruled over Basolî and Kulu. This old family was dispossessed about the year 1810 by the Chamba family, who thus combined Bhadarwâh and Chamba. These others held it for twenty or thirty years only, when, through two or three stages of transfer, it fell into the hands of Gulâb Singh, of Jummoo.†

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* Another name (which the Hindûs sometimes give to it) is *Bhadarkâshî*, derived, I think, from the sacredness of a shrine there is on the river-bank opposite.

† One account shows Bhadarwâh to have passed from the Chamba family, by way of dowry for one of the daughters of that family, to Raja Hîra Singh, nephew to Raja Gulâb Singh. A short interregnum followed on Hîra Singh's violent death;

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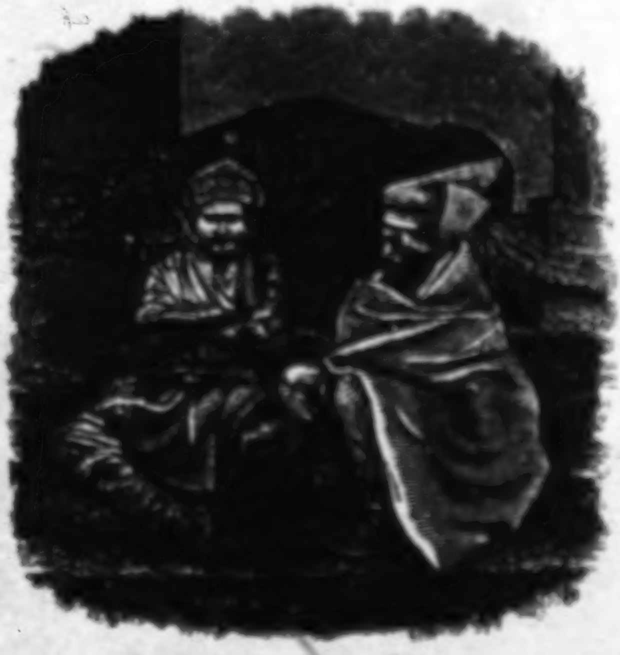
In the upper valley of the Tavi, which was lately described, live
101 some Gaddis in communities of their own, with their own head-
131 men, in small villages separate from those of the other hill men.

● 361 The relationship of these Gaddis to the other Pahárís cannot be a distant one. In physique they closely resemble the people we
142 have described. It is likely that whatever peculiarities they possess have been acquired by specialisation of occupation through some centuries.

291 In dress they have one striking peculiarity in their hat, made of a stiff cloth, which is of a form indescribable, but it is well



GADDIS, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddis, as well as of their dress, which, as stated before in the note, is the same as that of the Pahárís, except as regards this peculiar hat.

197 As to the language of the Pahárís, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no farther apart than Rámban, Dodá, Kishtwár,

Pādar, and Bhadarwāh, have their own speech, which, though not incomprehensible to the people of the neighbouring place, still is very distinct from theirs. Counting all these together as Pahārī dialects, we may say that between Pahārī and Dogrī there is so much difference as to make Pahārī incomprehensible to a man of Dūgar. More will be said on this subject in the chapter on Language. 197

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars. 101 131

Unlike the Gaddīs (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here. 221 361

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In those parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle. 233

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryān. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan nations. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that 142 000

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133x summits; nothing that could be called a table-land ever occurs.
[137] The slopes of these are often covered with fir forest, with the usual succession of species according to the elevation—spruce and silver fir at the very top, giving way, when one has descended 1000 or 2000 feet, to *Pinus excelsa* and deodar, and lower still, at about 5000 feet, to *Pinus longifolia*.

5 61
3 11
[485] From the height of 6000 or 7000 feet downwards, one meets with scattered patches of tilled ground and with the isolated cottages or huts of the owners. Here and there, on the frequented roads, the houses are collected into a little village that boasts of a shop to supply the simplest wants of travellers.

133x All the space between the ridge and the river is taken up by such spurs alternating with ravines; the vertical distance is some 7000 feet, the lower part of the slopes, that which overhangs the river, being often the steepest.

The Chināb is one of the great rivers of the Panjāb. It rises in the country called Lāhol, in two streams, the Chandra and the Bhāga, the joining of whose names into Chandrabhāga make the word by which the combined river is often known among Hindūs. The other name, Chināb, which is more usual, has, I think, the derivation that is so obvious and is commonly given to it, namely, Chin-āb, the water of China, which name probably was given by the Muhammadans from a notion—by no means far from the truth—that it came from Chinese territory; for the sources of the river are very near to ground that was tributary (though by two removes) to China, and the tract it first flows through is inhabited by the Lāholis, who are allied to the Chinese in speech, look, and religion.

The river after leaving Lāhol (which is now under British authority) passes through Pāngi, a part of the Chamba territory, and enters that of Jummoo in the district called Pādar. From its entrance into this onwards it flows for 180 miles through such country as we have been describing—some more detail of which remains yet to be given—and then for 25 miles through the Outer Hills, before it debouches into the great plain.*

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* Details of the course and volume of this river will be found at p. 117 of Cunningham's 'Ladak.' [SEE SOURCE 1: CUNNINGHAM, AJ4, W. Tibetan: ANALYST]

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/33x in a very sinuous course between steep inaccessible rocks; great eddies are produced in the curves of it. For several miles the gorge is impassable in any other way than on a raft of two or three large logs lashed together, and this is by no means a secure mode of traversing it. I heard of one or of two men, I forget which, who, in following their calling of collecting timber, had ventured into the gorge, and their raft had been caught in one of the eddies, and been carried round and round between the impracticable cliff and the main current, in such a way that no efforts of the men could disentangle it; and so for days the raft went round bearing its helpless burden, who, at last, when nearly exhausted, were saved by the chance arrival of some others of their trade, by whose aid the first were freed from their watery prison.

36/x /33x [7/3] On one of the projecting rocks, nearly surrounded by the deep waters of the river, is built a fort called Dhiyāngarh, named after Raja Dhiyān Singh, and farther up are the forts of Salāl and Arnās, on opposite sides. Above the falling in of the Ans River the banks are more accessible; the footpaths that connect the villages, which at intervals occur in the valley, sometimes go along near the water-side, and sometimes have to leave it for a bit where rock-cliffs some hundreds of feet in height bound it.

I have not passed along the whole of the course of the river, but have crossed or touched it at various points. Rāmban is a place near where the Jummoo and Kashmir road crosses it by a wooden bridge of considerable span. Here the river is about 2400 feet above the sea; the village is on a terraced plateau a few hundred feet above it. Above Rāmban the mountains rise boldly on both sides of the river, with sometimes a rocky and sometimes a grassy slope; the stream flows in a narrow channel between them, often with a great depth of water. In this part is Gajpat Fort, a small work on the right bank, crowning a sugar-loaf hill whose sides have a slope of 40° or 45°. Farther on is
x Doda, fort and village; a place I have never seen.

/33 The character of the mountains on the north side of the Chināb can be seen in one view from the opposite mountain. As one climbs this, on the south side of the river, and at successive

133x approached it is Jangalwār. Here the level of the water is about 3000 feet; the rock is of a character to affect the form of the river channel; some four miles above Jangalwār the river flows through a narrow gorge formed by massive rocks of a siliceous mica schist. The mountains that rise up from this make a narrow steep-sided valley; for a height of four or five thousand feet above the stream the general slope is 37°; and so, with the indentations of side valleys, it continues to near Kishtwār.

KISHTWĀR.

●361 133x I first got sight of Kishtwār from an upper road, away from the valley road. The view pleased the eye by displaying a plain in the midst of the mountains, not perfectly level, but undulating, everywhere cultivated, dotted with villages. This plain, which is about four miles in length from north to south and two miles across, is bounded on the right by mountains, and in front beyond it were seen mountains; on the left, that is on the west, it was ended by a deep ravine where the river flowed, the farther bank of this again being formed by lofty rocky mountains.

To reach this plain or plateau we had first to descend deep into another ravine that bounds it on the south, and from that to rise again. The plateau is 5300 or 5400 feet above the sea. Unlike most of the flatter openings among the hills, it is not a mere plain nor a terraced slope, but it has little eminences and undulations; nearly all is under cultivation. The villages are shaded by plane-trees and by fruit-trees; leading from one hamlet to another are hedge-rowed lanes, with white and yellow and red [526] rose, and other shrubs, flowering. By the town is a beautiful piece of smooth, nearly level, turf, half a mile long and a furlong broad, called the Chaugām, a place in former times kept for Polo playing, for which the carved goal-stones still remain, but now only common hockey is played on it; this place, too, has some fine chinār or plane trees ornamenting it, and one massive but broken deodar-tree.

133x When one has been travelling over rough roads in a mountain tract, and has not for many days seen any level ground, the sight

133ˣ in and display the strange hues of their bodies through the shower. The cascade is in greatest force in the spring, on the melting of the snows above, and it was thus I saw it; from that time it diminishes, but it is again increased when heavy rain falls in the rainy season, that is, the late summer; in winter it is least.

361 [366] The small town of Kishtwār is dirty and dilapidated. There are about 200 houses, including a bazaar with some shops; but there was a complete absence of life, of the busy cheerfulness one sees in some bazaars. The people seem to have been brought to a low stage of poverty from having in former years been given over to the Wazīr family, which still holds much influence here. Two large houses, built after the fashion of the houses of the richer people in Kashmir, which belong to that family, are exceptions to the general state of decay. [712] There is an old fort, on a little rising ground, oblong, with corner towers and other projecting buildings: it is manned by some thirty men.

563 [564] The inhabitants are more than half Kashmīrī; the rest are Hindūs of the Thakar, Krār, and and other castes. The Kashmīrīs here, too, carry on their shawl work; there are some twenty workshops for it in the town. In this place, as in Bhadarwāh, they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwāh, but it is somewhat warmer, and must have a less fall of rain and snow. Snow falls during four months, but it does not continually stay on the ground; it may do so for twenty days at a time. On the slope towards the river, 1000 or 1500 feet below, it stays but a day. The fruits produced are apple, quince, three kinds of pear, plum, a few apricots, cherry, peach, grape, mulberry, and walnut.

KISHTWĀR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early times probably ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*, who must have lived 200 years or more ago, as he was seven generations back from the one who was ruler fifty years ago.

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a sharp rocky ridge—20,000 and 21,000 feet high; some are so steep as to bear little or no snow; some are thickly clothed with it. A glacier occupied a hollow, and extended towards us for some miles, but ended off still high up. The rocky ridges and precipitous spurs that lead down from the peaks are on a very great scale; a thousand-foot cliff would count for little among them. At the lower part of the slopes, wherever a little ledge has enabled the seed to lodge, deodar-trees crown the rocks. The river washed the foot of the spurs at a level of five or six thousand feet. 133ˣ

Passing on round mountain spurs on our own side, we suddenly come into view of the inhabited part of Pādar, which is altogether on the south side of the valley. There are a number of villages occupying ground sloping to the river, backed by lofty wooded and snow-capped hills. The road brought us down to the level of these villages, and then led us along the river-side for a few miles to Atholī, which is the head-quarters of the district. [361]

Besides the road by which we had come from Kishtwār, which is the summer road and does not open till May, there is another that may be traversed in the winter when the water is low, for then some of the obstacles—the steep cliffs—can be turned by taking to the river-bed. There are, however, some parts of this which make it a very difficult path; it is impossible to take ponies along it; the upper road indeed is hardly fit for them, but the few that go in and out of Pādar go by that way, only at some risk. 487

PĀDAR.

The space included under the name Pādar consists of the valley of the Chināb from a little below Sirī, our last stage, up to the boundary of Pāngī, which belongs to Chamba, a length of 30 miles, with, in addition, the valley called Bhutnā up to its source, and the subsidiary ravines of both the Chināb and the Bhutnā River.* 131

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* Pādar is, I believe, the proper native name. Sometimes by the Dogrās, and more often by the Zānskār people, it is called *Pāldar*, or *Paldār*. Cunningham (see his 'Ladak,' pp. 342–344) confounds it with Padam, the chief place in Zānskār; this mistake curiously confuses a portion of his otherwise admirable account of the conquest of Ladākh by the Dogrās.

133x Pādar is surrounded, we might almost say enclosed, by mountains ●361 bearing perpetual snow; these give rise to glaciers, which end off at too high a level for them to project into the main valley. Most of the mountains in sight from below are either the [311] rocky or the forest-covered lower slopes. The cultivated part is very small in extent; there is the collection of villages in the four miles below Atholī, where is the widest opening in the whole tract; and there are some small villages at intervals farther up the two valleys. All these together have 400 houses.

131 Atholī, which may be counted the chief place in Pādar, is on an alluvial plateau, 6360 feet above the sea and 200 feet above the river; on the opposite bank is a wider plain, some 60 feet [712] lower in level. At the very point of the meeting of the Bhutnā River with the Chīnāb, only 40 or 50 feet above the water, is the present fort, a little toy-looking affair; it is a square work with round corner towers, built, in the manner of the country, of alternate courses of stone and timber, and plastered over; it is garrisoned by ten or twelve men. Behind the fort are remains of the former town of Chatargarh; these are linear heaps of stones, arranged, on the whole, in a square form. On the same plateau are groups of trees, sheltering some wooden temples and shrines.

133x The Chīnāb, which flows between the two plateaus, comes from the direction of Pāngī through a rock-bounded gorge, in a narrow deep stream; then widening out it sweeps along below Atholī. At the beginning of June, when the sun was fast melting the snows, and the glacier-water was bringing down in suspension a fine light drab mud that coloured the whole river, the rate of the current at this spot was 6½ miles an hour. It is here spanned by a rope bridge; a wooden bridge that for some years had existed, was carried away by a flood about 1865; this probably was the flood which I heard of as having been brought about by a natural damming of the river in Lāhol far away up; the breaking of the dam made the waters rise at Atholī to something like 100 feet above their winter level.

132 The climate of Pādar is severe. From its elevation, and the considerable moisture of its air, there is a great fall of snow in

of the change may therefore have been about 1650 A.D. Chatar Singh first conquered Pāngī; from there he advanced with some 200 men to Pādar, and, annexing it, founded the fort and town named after him Chatargarh, whose ruins or traces are still to be seen opposite to Atholī. 175

The place flourished well; forty years ago it had 140 houses—a large collection for this thinly-peopled country—nearly all enclosed within the four walls of the square fort. Water was brought to it from a ravine at some distance, being led across the plain in a wooden trough raised on a stone bank. I am told that on the founding of this town most of the followers of Chatar Singh settled there and formed the mass of the male population. Those who settled, whatever their caste—Brahman, Rājpūt, or what—intermarried with the inhabitants and became practically Thakars. One of my informants told me that he himself was descended from a Brahman who was of that immigration, but now he could call himself nothing but a Thakar. 361 364

From Chatar Singh's time onwards Pādar remained comfortably under the Rajas of Chamba for five or six generations. 175

A late episode of that time I was told of by the Pādar people, and incline in the main to believe, though I have not verified the story. They say that about the year 1820 or 1825 A.D., they made up an expedition against Zānskār, and brought that country (which was held by a Bhot Raja, under Ladākh) to be so far tributary that every year 1000 rupees, besides musk-bags and other things, were sent by the ruler of Zānskār as nazar to the Chamba Raja. A strange feature of this business was that it was carried through by one Ratanū, a Thakar, a small landowner of Pādar, and not by orders from Chamba.

The event that led to the next change in Pādar was the invasion of Ladākh by the Jummoo troops under Zurāwar Singh Kalūrīā,* a leader in the service of Maharaja Gulāb Singh, in 1834. Of this invasion an interesting account is given by Cunningham from an actor in it. At the end of the first year of the war in 642 631 175

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* Kalūrīā is the name of the tribe of Rājpūts (located near Simla), to which this bold leader belonged.

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so far as it went, it was a sign of disobedience against, a disavowal 175
of, the authority of Maharaja Gulāb Singh. That ruler had Ratanū brought to him at Jummoo, but then forgave him.

BHUTNĀ.

We have seen that Pādar includes the valley called Bhutnā, 133+
which leads down from the great snowy range till it joins the [482]
Chināb Valley. From Pādar a road goes up Bhutnā and crosses to Zānskār by the high, snowy, and difficult Pass named Umāsī Lā by the Zānskār people, and Bardhār by the Pādar people and the Dogrās. I passed from Pādar over this Pass to Ladākh, but I do not propose to tell of the journey, only to take the reader up the Bhutnā Valley to see what there is of interest on this side of the snowy range.

Crossing both the Chināb and its tributary, we went along the [361]
right bank of the latter by a fair path, sometimes 200 or 300 feet above the stream, and sometimes at the level of it. We passed patches of cultivation on both sides, and several hamlets of a few houses each; some of the villages had walnut-trees flourishing, but their fruit does not here ripen well. At one part we went through an oak wood, which grew on both hill-sides. Deodar had been growing, chiefly on the left bank above the oak, and farther up the valley it had reached down to the river, but it had all been felled for timber.

These hill-sides which we passed along, as is commonly the case in the narrow Himalayan valleys, were the extremities of spurs from greater ridges; they themselves showed us a face of some thousand feet, but they were connected with much more lofty mountains, mountains of perpetual snow, 18,000 to 20,000 feet high, which are only sometimes caught sight of through the dividing side-ravines.

Above Kundhel we see instances of a fall of rock having dammed the river. Going upwards, we first find the water coming over the talus or fan-material (the cause of the damming) in a cataract, while immediately above the valley opens, and the waters spread out almost wide enough for them to be called a lake.

133+ I must not leave unnoticed the *roches moutonnées*, produced by old glaciers, in the main valley a little higher up than Hamûri, with grooves on the gneiss rock running in the direction of the valley; this is about 300 feet above the river and 9200 feet above the sea.

• [361] [563] The highest village of any size in the Bhutnâ valley is Machel, two marches, or 22 miles, from Atholi. At Machel Bhots predominate, though there are a few families of Hindûs. The Bhots seem to have been for long settled in this upper end of the valley. Machel is 9700 feet above the sea; the highest [221] inhabited place of all is Sunjâm, half a march beyond Machel; here is but one household of Bhots, a hardy family; they are confined within doors by the snow for seven months in the year. We were there on the 7th June and the snow had melted from the fields about a month before.

137 We had noticed, as we ascended the valley, that the vegetation gradually diminished; at Machel the mountain side had become much barer; there were some stunted deodars, but at a height of 9800 feet the growth of that tree altogether ended; spruce and silver fir continued farther; birch, which had at first appeared at 8000 feet, grew higher than all the others. The last limits of forest trees that I observed, still along the valley, were 12,000 feet for silver fir and 12,500 feet for birch; but this was counting the last straggling trees.

241 At Sunjâm, 11,000 feet, they sow wheat, peas, buckwheat, and the kind of barley called *grim*, the grain of which becomes loosened from its husk like the grain of wheat, which I shall hereafter call "naked barley." Often the wheat does not ripen, but they sow some every year for the chance. Sometimes the whole harvest fails, and then they have to go to the Kishtwâr country for grain, taking down sheep to exchange.

133x Beyond Sunjâm is nothing but a waste of streams and bare mountains, of glaciers and of snow.

MIDDLE MOUNTAINS OF THE WEST.

West of the meridian of Jummoo, as has indeed been more than once said, these mountains have not such a wide area, nor

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monly from 9 to 15 miles. We shall divide the distance into 000
sections according as the characters of the country change.

JUMMOO TO AKHNŪR: ONE MARCH.

The length of this stage is 18 miles; it is a long march, 133*
especially for a first day's, and it might be conveniently divided into two; Nāgbanī at 7½ miles would be the intermediate halting-place. The road, however, is easy, being altogether in the plain. For the first few miles from the city we pass through a narrow [137]
lane cut in the acacia forest, the lane bounded by tall hedges of [136]
Euphorbia. The forest abounds with wild pig; passing along at dusk one is sure to see several in the path, and there are spotted deer about, but they are shy and one does not often catch sight of them. Emerging from the forest we find ourselves well clear of the hills also, with the view unconfined by the lower ranges. We see in one glance a great length of the mountains that lie between us and Kashmir extending on the right; the look of them varies something with the time of year; I have made the journey [132]
oftener than once, and in different months; we will suppose it to be May, when the heat of the plains and of Jummoo has become oppressive, and one looks forward with delight to enjoy the cool air of the mountains.

In May, then, though the lower snow has melted, there remains much on the Panjāl hills. High up spread fields of white snow, with both rocky peaks and snowy ones projecting from them. In front of them are the dark forest-slopes of the Middle Mountains, which are well seen in the opening of the Chīnāb and Ans valleys. The outermost low ridges clothed with green make the foreground.

The road goes on, a well-frequented one traversed by both [361] ●
carts and camels; we pass over a fairly cultivated plain, rather dry in soil; we go by some Government gardens and a few hamlets and villages. As we near Akhnūr we come on the line of an [653]
important canal the Maharaja is having constructed to bring the waters of the Chīnāb to the foot of the Jummoo hill. While we were three or four miles away from the foot of the hills the soil

133+ was loamy and nearly free from stones, but now, coming up northwards and again nearing their edge, we get on pebbly ground, and soon, from a gravelly bank, we look across the Chināb River on to the fort and town of Akhnūr.

491 The river is at this time swollen with the melting snows. Every day of bright sunshine on the higher mountains makes itself felt, raises the level of the water and widens the spread of it, and increases the force of the current. The passage across by the ferry-boat comes to be a serious matter; scores of people, who have been waiting hours for the opportunity, rush in on her coming to the bank, and with the cattle, ponies, and camels that have been forced on board over the bulwarks, soon fill her to overcrowding. When she puts off, weighed down and unmanageable as she is, the force of the current carries her a good half mile away in crossing the few hundred yards. Then, emptied of her freight, the boat is laboriously tracked up again for another trip. Two such journeys each way is as much as can be done in the day's work.

712 361 The appearance of Akhnūr from the left bank of the river is striking. The chief object is the fort, of which a sketch is given. It is a building of lofty walls enclosing a square of over 200 yards, with one entrance gate by the river and another on the land side. The walls are crowned with battlements of the same form as one sees in the Mughal forts throughout Hindostān. The fort was built 90 or 100 years ago by Miān Teg Singh, who held under Jummoo a jāgīr, here and at Sol, a place in the hills a few miles off. It is now occupied by troops of the Central Government, but the same family, descendants of Teg Singh, retain some of the estates and have their house in the town below.

361 Akhnūr is but just below where the river struggles out of the hills, and just above that part of the plains where the ground is so little above its surface that the channel divides into many. The town is built on a terrace above the river, which is overlooked by a few houses of the better sort, while the part behind is mean and dirty.

A little above the fort, on the slope of the river bank, are found traces of a former city; one sees large well-made bricks on

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361 the surface, but there is no building or wall remaining; the bricks are often dug up and carried away to be used again. Near this spot is a place where the river was bridged by one of the invaders of India—I think it was Ahmad Shāh Durānī—who passed his army across the Chīnāb at this place.

563 The inhabitants of Akhnūr are much mixed; a portion of them are of the same various castes as about Jummoo; but there are a large number besides of Muhammadans, who bear the name of Kashmīrī, and, doubtless, were originally of that nation. Unlike, however, Kashmīrī settlers in other parts, who usually retain distinct their language, ~~ways, and look,~~ these have lost their native tongue and speak only Panjābī, and, in appearance and character, though very different from the Dogrās, yet they are not recognizably Kashmīrī.

TIMBER-CATCHING AT AKHNŪR.

313 Akhnūr has two or three circumstances that should make it flourish as a town. It is where three or four roads, some bearing much traffic, converge; it is just within reach of boats that navigate the Chīnāb, this position being made use of chiefly for building boats and sending them down for sale; thirdly, Akhnūr is where the timber from the mountains, that floats down the river, is caught and stored.

This last business brings much employment and gain to the people. We saw in the last chapter how, far back in the mountains, the deodar trees were felled and cut up, and the logs rolled down to the edge to await the rising of the river. It is at this time of year, in May, that they begin to come down. No further care has been taken of them; they are left, in the first instance, to take their own chance of finding their way down that long distance of from 150 to 200 miles.

From Riāsī, 20 miles above Akhnūr, to a place as far below it, this 40 miles is the space along which the logs are caught and brought to land. Nearly the whole population of the places along the river bank, people of almost every caste, occupy themselves in the work, for it comes at a time when farm-work is

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3/3+ /33 and carry away numbers of logs. During the force of the flood no swimmer can ride his sarnā; none can venture on the water; the river for a time asserts itself and is master, and no one can interfere with his doings while he carries off the carefully-stored timber, the accumulation of much human labour, and scatters it here and there on the banks, and leaves it on the shoals of the lower part of his course.

AKHNUR TO RAJAORI: FIVE MARCHES.

● 36/+ /33 Now we must leave the gay scene of the swift river, dotted over with the swimmers on their strange-looking steeds, riding in pursuit of the logs—all which we can see beautifully from the windows of the Bāradarī on the summit of the fort, and face the burning sun for another march. Five hot marches await us over ground of one general character, over the rough country of the Outer Hills, what we have already in the account of their physical characters in some measure described. We will therefore treat of these together, and not separate each day's doings, though a list of the marches will be useful: they are numbered from Jummoo:

	Miles.		Miles.
2. Akhnūr to Chaukī Chorā ..	13½	5. Dharmsāla to Syālsūī	9
3. Chaukī Chorā to Thandāpānī,	13	6. Syālsūī to Rājāorī	14
4. Thandāpānī to Dharmsāla ..	9½		

The road leads straight away from the river north-westward and for four miles is still in the plain, but it is a plain gradually rising; then we reach the outermost line of hills and enter them by a valley, going up the boulder-covered stream-bed; the cliffs and hills on each side rise higher, and make the valley narrower, as we go on. The hills are covered with a forest or brushwood, which harbours undisturbed many a peacock, whose scream sounds strange in conjunction with the voice of the cuckoo, who also at this time here makes himself heard. After a bit we rise to the level of the broken plateau that occupies the space between the outermost ridge and the ridge of Kālīthār, and here is the stage called Chaukī Chorā, a scattered village, with little portions

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of land cultivated among the steep and rocky area. Beyond, the 361/
road rises up Kālīthār, going partly over bare rock, which is here /133
much exposed. The form of the ground in this neighbourhood was carefully described before, so we will not tarry, except to say that the road goes through a little nick in the ridge of Kālīthār, and then winds or zigzags down the steep escarpment, from the foot of which a few miles of road, which is comparatively level, with the exception of the deep gulley of the stream, bring us to Thandāpānī, another halting-place, at the beginning of the next innermost set of hills.

These we have to traverse in the following three marches—two short ones and a long one. First we go along in front of a ridge of sandstone in upright layers, with the beds vertical, these sometimes making the scarp of the hill, sometimes projecting out from the ground as it were a wall, and at other times we see them fashioned by weathering into curious fantastic shapes. Then entering we thread our way among a maze of low hills, parts of successive ridges divided by narrow hollows; the surface is nearly all covered with brushwood and there is little tillage seen, here and there only are scattered houses met with.

At this time of year the ground is dry, and all the way from 485
Akhnūr the road has been hot and thirst-bringing; the sun's 564
heat being reflected from the rocky ground tells on one with double force. A good charitable custom of the Hindūs brings relief to the traveller. On many a spot in the hottest part, perhaps at the summit of one of the steep rises of the uneven road, will be found a hut where cool water kept in clean porous vessels is at the service of any who may ask for it. The man in charge is probably a Brahman, so that people of every caste can take water from his hands; he will maybe have been placed there and paid by some well-to-do Hindū, whose piety prompts him to this good work. It is the Brahman's business to bring the water from the nearest stream, which may be a long walk off, and distribute it to wayfarers. When the rains come and water is to be found in every pool and little stream, the establishment will be no longer kept up.

564 [563] In the march from Syālsūī onwards we crossed the boundary of Hindūs and Muhammadans, leaving the former and entering the country occupied by the latter. The Hindūs about Dharmsāla and Syālsūī were in great part Thakars; that caste has evidently been of chief importance here, and has not been so 342 much overshadowed by Miāns as it has farther east. The Thakars' houses, usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name "kot," an old word for fort.

133+ At last we get clear of these hills, and come into the valley of the Western or Minãwar ~~Tavi, which is at this time~~ a stream of moderate volume flowing over ridges of rock, often making deep pools between them which are very favourable to the fisherman.

226 A strange way of slaughtering the fish is sometimes practised here by the natives. An earthen vessel is filled with the milky juice of the plant (*Euphorbia*), which bears the name of *tor*, and, attached to a long pole, is moved about in the pool; the juice getting mixed with the water blinds the fish, and while they swim here and there, not knowing which way to go, they can easily be speared.

133+ Continuing up the valley by the left bank of the river, between low spurs of the hills, in a few miles we come opposite to the town of Rājāorī. This place has been spoken of in Chapter v. The old royal garden there described, opposite the town, has become the halting-place for travellers, chiefly for the English. We have here come into the Bhimbar route to Sirīnagar frequented by them, and from this place onwards our own road coincides with it.

361 The town of Rājāorī shows a front to the river of large stone
631 buildings, some of them ruinous. There is a mosque of the time of the Emperors, now used for a wood store: the rest-houses of the same period have been mentioned before. Then, besides these regal works, are buildings of different sorts raised by the former Muhammadan Rajas of Rājāorī.* It must be remembered that

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* Probably these regions are the only part of India where Muhammadan rulers have borne the title of Raja.

the Delhi Emperors, though having their road to Kashmir through 361
this part, still left the country in the hands of the native Rajas, 631
who were bound to do all they could to facilitate the royal journeys and the transmission of the loads of fruit from Kashmir to the Delhi Court. The Bhimbar Raja held his country on the same terms.

The Rajas of Rājāorī were Muhammadanised Rājpūts. The 564
early ones were of the tribe of Rājpūts called *Pāl*, that caste to 175
which belonged the Hindū Rajas of Balāwar and other places on the east of Jummoo. The Muhammadan Pāl of Rājāorī were succeeded by Rajas (also Muhammadans) who belonged to the *Jarāl* tribe of Rājpūts; this was seven or eight generations back; these rulers also have passed away, but there are in the neighbourhood both Hindūs and Muhammadans of those two castes.

The Rājāorī rule extended north and south 20 or 25 miles, 175
and about 30 miles from east to west; its northern boundary was 361
the Ratan Ridge; to the south the country of the Bhimbar Raja bounded it. The revenue I am told was only 16,000 rupees; but for all that the money-income of the country was so small the Rajas have left some marks of their rule; there is what was once a large fine house, their residence, in the town of Rājāorī; of part of this the roof is fallen, but the river front is preserved and is used for offices. Near it is the mosque they worshipped in; this also is gone from its first use, and is now made use of as an occasional resting-place for European travellers, when, from the swelling of the river, they cannot get across to the bāradarī in the garden on the left bank. Higher up is the Rajas' burial-place; here one tomb was pointed out to me as Raja Āgā Jān's. Āgā Jān was ruler when the Sikhs took the country; they imprisoned him and put his younger brother on the throne, who sat on it till he was obliged to hand it over to Maharaja
Gulāb Singh. When, as explained in Chapter I., all of these 175
territories that had not before been acquired by Gulāb Singh were 631
transferred to him by the Treaty of 1846, there came an end to the Rājāorī rule; the Raja ultimately submitted without resistance, and was pensioned. He is now dead, but his son still receives

175 something through the British Government, which he enjoys at
631 Wazīrābād.

177 Rājāorī has one conspicuous building raised by its last, the
361 present, rulers. A large temple, elevated on a rock by the river,
[346] shows to all that Hindū power has again spread thus far west. As another sign of this, the Dogrās have changed the name of the place to *Rāmpūr*, thus designating it after one of their gods; this new name has displaced the old in official dealings, but not in the mouths of the commonalty.

RAJAORI TO SIRINAGAR: EIGHT MARCHES.

133 We have hitherto in our journey been among the Outer, the
487 Lower, Hills; in these next marches we shall get over the higher ranges of mountains, those that are the great barriers of Kashmir. The first two days' march from Rājāorī will take us northward over the Ratan Ridge by a pass that is called the Ratan Pīr; the next four will lead us eastward through the main Panjāl Range (of which the other was a branch) by the pass called the Pīr Panjāl, and will bring us down to the level and out into the wide opening of the vale of Kashmir; the last two are wholly within that valley.

The following is a list of the eight marches, still numbering from Jummoo:

	Miles.		Miles.
7. Rājāorī to Thanna	14	11. Alīābād to Hīrpūr	14
8. Thanna to Baramgalla ..	10	12. Hīrpūr to Shapeyan	6
9. Baramgalla to Poshiāna ..	10	13. Shapeyan to Kahnpūr ..	15
10. Poshiāna to Alīābād Sarā ..	11	14. Kahnpūr to Sirīnagar ..	12

In the first march, from Rājāorī to Thanna, we keep for 14
[311] miles in the same not wide valley, following up this western Tavī stream, rising by a gradual incline. The ground of the valley is all terraced and made into rice-fields, which at this time are flooded with water led from the stream in preparation for the sowing, which will be done a week or two later. The valley is closely bounded by spurs of hills, which change their look as we near the end of the march, for we then get among a higher class

133 the stream-bed. The hill-sides are too steep for the road easily
487 to be made along them, so the traveller must keep close to the river, which has to be crossed about thirty times, as it nears alternately the right and left bounding cliffs. A series of little wooden bridges are prepared, which are good enough for foot-passengers and for an unladen horse, but ought not to be ridden over.

● 361 At last we leave the bottom of the valley and rise by a steep ascent on the north, of some hundreds of feet, to Poshiāna. This is a small village, the highest in the valley; it is inhabited by Kashmīrī.

133 The march from Poshiāna to Aliābād leads us over the chief
487 Pass. The road first contours to the base of the valley; from there the rise to the Pass may likely at this time of year—the latter part of May, we will suppose—be made by keeping in the ravine, on the snow-bed that now fills it. If this has melted, one must rise on the left and keep the narrow path which goes along the hill-side at some height above the bottom.

In rising to the level of the Pass, which is 11,400 feet above the sea, we go through the stages of fir and birch wood, and come to where the slopes are grassy, and the hills above are of rock and fallen stone, with many snow-beds remaining yet unmelted.

One time that I came here I found the Pass, and the ground and the snow for two or three miles' distance, strewn with dead locusts, which about the middle of May had been destroyed by the cold in an attempted invasion of Kashmir.

133 Between the Pass and Aliābād there intervene some miles of
137 a very gradual descent. From Aliābād to Hīrpūr, the next stage,
487 the road makes an irregular descent of more than 2500 feet, over rough, and in wet weather slippery, ground. The hills rise up boldly from the bed of the stream (which here, of course, flows towards the valley of Kashmir) for some thousands of feet. Often broken by rock and cliff, elsewhere covered by forests of pine, spruce, and silver-fir, they rise above where these can grow and show an unusually great extent of ground covered with birch-

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133+ 487 reached Shapeyan, the next stage eight miles on, we came to where we could look back, and on, and all round, and still see mountains without a break encircling the vale. The range we had passed through with days of labour seemed strangely near; it bore great snow-beds with bold rocky peaks projecting as it were through them; in front were dark forest-covered slopes. Opposite was the same great line of mountains we had seen from Hīrpūr. The bounding hills of the far ends of the valley, seen only at times of clear atmosphere, complete the ring-barrier of Kashmir.

● 361 Shapeyan, the first halting-place well within the vale, is a wooden town; through every lane of it water from the mountains flows in narrow canals. From Shapeyan, Sirīnagar lies north, 27 miles distant, a two days' journey. The intermediate places are Rāmū, at 12 miles, and Kahnpūr, at 16; either of which may be chosen to halt at.

133+ 361 487 The road is now nearly level, only some low flat-topped hills are crossed. On each side fine prospects of the mountains extend; on the left, of the forest-clad hills overtopped by peaks of rock and snow; on the right, the farther mountain-range that lies beyond the plain; but in parts the road is among the village groves where the eye, not reaching to the mountains, is content with the nearer homely beauties of shady plane or walnut trees, and wild rose-bushes luxuriant in their bloom. As we cross the last of the low hills we look from that higher ground over the low flat, and can see where Siriuagar is situated; the position of it is marked by two isolated hills, one of them surmounted by an ancient temple, the other crowned with the buildings of a fort. The last few miles of our ride are across the flat, between rows of tall poplars. We reach the city at the bridge that is the highest up of seven that span the river. As we cross it and see the boats plying up and down, the houses crowded on to the river-bank, of irregular form and varied construction, whose low-sloping roofs with their wide eaves throw deep shadows, the spiry pinnacles of mosques, and the bulging domes of temples, at once we know that in this high valley a busy city exists of unusual aspect and rare picturesqueness.

133x farábád. There is a road along each side of the Jhelam Valley;
487 that on the right bank leads to Muzafarábád and Abbotábád; that on the left bank is the one which, leaving the river after some marches, finds its way to Marí. These two are the best of all the roads out of Kashmír.

133x The first 25 miles of the gorge, from Báramúla to Urí, is
563 through extremely fine scenery, of wooded mountain-slopes broken
361 by cliff-surfaces, that rise to great heights above the path, while below it the river either flows in narrow rock-passages or roars over ledges and other obstacles. Some of the forest is of deodar, of which much has been felled to be sent down the stream to Jhelam, for use in the Panjáb; the logs of it are seen as one passes, now being carried swiftly down, now being hurled by the
[342] current against some rocky obstruction. Villages are met with at intervals; after Báramúla the houses are no longer of the fashion of Kashmír, but are flat-topped. People of the Kashmírí race extend about one day's march down the valley, and after them one comes to the tribes called Kaká and Bambá, whom, in the Race Map,[4] I have classed with the Chibhális. The villages are upon alluvial plateaus, at a considerable height above the river; I have not traced out the origin of these plateaus—to what extent they have been made by the side streams, and to what extent by the main one. Urí, a large village, situated where the road to Púnch branches off to the southward, is an example of the kind of situation; it is on a plain several hundred feet above the river, towards which a steep cliff is the boundary, while the side stream flows on another side in a deep narrow channel; behind are the hills, irregularly clothed with pine and deodar.

Below this I am not well acquainted with the valley, but I know that the country a good deal resembles the tract of the Middle Mountains.

[4] [Cf. category 11b, End Map III -- Analysis]

133^{4} deciduous trees; along the lower edge, too, a growth of them
137 made a belt of brighter green beneath the dark conifers;—

"Upclomb the shadowy pine above the woven copse."

133^{3} For 5000 or 6000 feet up, this forest continues along that whole length of 15 miles; in some parts it reaches to the very summit of the ridge, in others the mountain rises above the tree-limit, and there is then a belt of green pasture above the forest, and above that rocky peaks and beds of melting snow.

On the right bank, the north side of the valley, the aspect of the hills is different. Their southern outlook does not favour the growth of wood. For a great height up, their sides are of steep but grassy slopes, broken by rocks and lines of cliff. Still at every mile they show new forms, as, in going along, one opens the successive ravines, and one's view reaches to the higher parts, to the lofty precipitous rocks of the centre of the ridge.

● 961 Besides these grand beauties of the mountains there are more homely ones in the valley. 4 The path lies through glades shaded by trees of rich and varied foliage, with flowers of jasmine, honeysuckle, and rose delicately scenting the air; it passes by villages which are surrounded by and almost hidden in groves of thick-leaved walnut-trees. Each village grove cheers one by its homely, pleasant, look, and each wilder glade tempts one to stay and enjoy in its shade the combined beauty and grandeur of the mountain views.

132 The atmosphere of the whole of this valley is distinctly cooler and fresher than that of the Kashmir Vale. On one's reaching Kangan the difference is already discernible; the heats that sometimes oppress one in Sirinagar are there left behind. The stream that flows in the valley is one of much volume and velocity, and its waters are always cold from the snow and glaciers that it drains from; the road crosses it several times over wooden bridges; as one stands on these one feels a current of cold air, air that has been dragged down from the higher parts by the water, and is kept cool as it flows by its contact with the stream, to which it is closely confined, for not a yard beyond its banks does the current extend.

4[in the Sind [illegible] Analyst]

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When one continues up the valley the climate becomes more 132
rainy, and at certain times of the year—as July and August— 241
showers fall almost daily. The crops grown are in part *bārānī*—that is, depending on rain—and in part irrigated; the irrigation cuts are drawn chiefly from the side streams; rice, which is the crop most generally grown by such aid, extends as far as the village of Gūnd, about 7000 feet above the sea; higher up the chief cereals are *china* (one of the millets) and *tromba*, or buckwheat, which last is a most hardy plant, that ripens its grain with comparatively little sun. Towards the head of this valley it is not excess of cold at any time, but absence of sun, from the prevalence of rain-clouds as harvest-time comes near, that limits the growth of the various kinds of crop.

At Gagangir, which is two days' march above Kangan and 133x
four from Sirinagar, the valley has much narrowed. The river flows at the very foot of the wooded mountain-slope of the left bank, and on the right there is but a narrow strip between the
stream and the opposing hills. The cultivation of this strip sup- [361]
ports a small village; the walnut-trees that surround it are the last we see in this valley; the level of Gagangir, which is about 7400 feet, may be counted the limit of them here. Here, too, ends the characteristic scenery of the last few marches; beyond we shall come to scenes of a different kind; but before proceeding to them let us turn to take a look back and cast the eye down the valley. One is struck with what I have often noticed in other mountain valleys after travelling some way towards their sources and then turning back. The mountains seem diminished, seem as if they hardly could be the same that towered above us as we passed along the foot of them; it seems, too, as if the opening of the valley into the plain below must be near at hand; it is difficult to think that there are so many miles to be traversed in a valley deep between high mountains.

Beyond Gagangir a great rocky ridge on the north side approaches its opposite neighbour on the south, and the valley of the river becomes a gorge through which the waters foam, while the path is carried among the large fallen blocks that fill up the

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The determining cause of the accumulation of so much 133x moraine matter at the particular spot, Thājwaz, no doubt was the narrow gorge below, which made the ice of the side glacier (in an intermediate later time, when the main-valley glacier had retreated as far back as Sonāmarg or farther, and so the two had separated) to accumulate, to abut perhaps against the opposite mountain, and, keeping long at that level, to shed the material it carried, some being borne away down the gorge, while that thrown off on the upper side has remained to this day.*

The village of Sonāmarg, a couple of miles above Thājwaz, has 361 but half a dozen houses; it is with difficulty kept inhabited, for [132] the cloudiness and showery character of its climate combined with [241] the altitude, 8600 feet, make the growth of all crops precarious. The Maharaja's Government gives some advantages to those who [205] will settle here, for the sake of their aid in carrying the post to Ladākh across the Pass; for this is the last inhabited spot in the Sind Valley; no other house is met with until we are beyond the Pass, in the Drās country. x

At Sonāmarg we no longer have the homely look of the 133 Kashmir village; here no trees shelter the cottages, the plain is bare, and the fields look unpromising. But the mountains that face the village on the north attract our attention; here beds of greyish-blue limestone stand up perfectly vertical and make precipitous slab-like faces of rock across the higher parts of the spurs.

From Sonāmarg to Bāltal the valley is immediately bounded by hills a few thousand feet high; on the north side they are covered only with grass; on the south they are varied with tracts of forest. In some places the fir wood spreads down to the part traversed by the road; when we get to Bāltal the plain again is bare, but some of the lower hill-slopes are covered with birch wood and firs.

Bāltal is the last halting-place before the Pass. Here the main stream of the Sind River turns off almost at right angles

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* On the steep side of the mountain on the right bank of the main river (above the bridge) I observed glacier-scratches at a height of about 500 feet above

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487

Stage.	No.	Height above the sea in feet.	Miles from last stage.
Brought forward			108
Sanī	11	11,560	9
Padam (chief place of Zānskār)	12	11,370	9
Thondhe	13		9
Zanglā	14		12
Namtso	15	13,050	13
Pāngātso	16		10
Nirā	17	11,850	10
Yalchung	18	12,730	6
Phutāksa	19	13,900	16
Honupatta	20	12,400	12
Wanla	21	10,900	12
Lāmayūrū	22	11,520	6
Leh (see Route 12, Nos. 15 to 19)	27	11,500	66
			298

The following Passes are crossed:

Between stages	8 and 9,	Umāsi Lā *or* Bardhār	17,370 feet.
„	14 „ 15,	Chelang Labho	14,850 „
„	16 „ 17,	Nirā Pass	16,000 „
„	18 „ 19,	Singhe Pass	16,600 „
„	19 „ 20,	a Pass	16,200 „
„	21 „ 22,	a Pass	12,500 „

The road is not fit for laden animals, and it would be difficult to lead a horse along it, but this has been done. It is open for four or five months of the year only.

ROUTE 20.—*From Pālampūr in Kāngra by Kulu to Leh.*

(28 marches: 357 miles.)

361

[543]

Pālampūr is a newly-founded town, about 4000 feet above the sea, in the centre of the Kāngra tea-district. A fair is there held each autumn, which was established to attract Yārkandī merchants from Leh by this route. In some years it has been attended by them, but, partly from irregularity in the arrival of the Yārkand caravan at Leh, and partly that this road is not open late in the year, the fair has not answered this purpose so well as was expected by its founders; still it remains a local fair of some importance.

Pālampūr is about 96 miles from Jālandhar, the nearest railway station; a cart-road joins the two places.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

133 that river bank, at Tattapani to be exact, hot sulphur springs
312 with valuable medicinal properties are found.

162 According to the 1941 census, about nine-tenths of the popu-
[631] lation were of the Muslim faith. The Raja who was a Hindu,
was subject to the Maharaja of Kashmir. The unwalled, oblong-
shaped capital of the State is also called Poonch—in some books
[161] it is still spelt Punch, but the pronunciation is Poonch. The
● 361 population is under ten thousand. The valley in which this
city has been built opens up as one approaches it and is rather like a miniature Valley of Kashmir. The view is clear for miles ahead, with Poonch built on a low plateau overlooking the river which flows quietly, parallel with the hill ridges. The old fort-palace with its massive walls, seems to rise from among the hundreds of houses in the bazaar of narrow, stone-paved streets. The Raja's white-walled and red-roofed new palace is built behind them all and dominates the whole, with a background of green hills and far-distant snow peaks behind which sits Gulmarg.

175 The Muslim schoolboys of Poonch always remember two landmarks in the history of their city. The first is 1814, when Ranjit Singh made his attack on Kashmir through Poonch; he sought the co-operation of Ullah Khan, the then Raja of Poonch, but this ruler being a Muslim had Afghan sympathies, and gave an evasive reply to the request, pleading his inability to comply with the Maharaja's wishes since his son was then a hostage in the hands of the Duranis. Ranjit Singh's forces advanced with the Maharaja at their head; the small forces of Poonch fell back, the Raja ordering his subjects to leave the town and villages, thus cutting off supplies from the Sikhs, who however, reached Tosa Maidan in their advance. There they suffered a crushing defeat at the hands of the Afghan forces of Rajouri and Poonch. Retreating, the Sikh army burnt the fair city of Poonch to the ground.

Later, when Poonch was still an independent hill State, it was annexed by the Maharaja Gulab Singh, when he defeated the combined forces of the Afghan Governor of Kashmir and the Raja of Poonch. Then, in order to show the people of his new State that the last of the representatives of the main line of rulers would never be able to return, he had both of them

494 master also chose to make the journey this way, he sat facing backwards and had a step fitted on which to place his feet and so save them from dangling. The ekka took about five days to cover the road between Rawalpindi and Srinagar.

The "pleasures" of travel in those days have now gone though. The change came gradually, for after a while it was not unusual to pass a carriage and pair; now it is mostly cars and lorries which make the journey. The tongas, ekkas and bullock wagons are still on the road, but only between villages; even then 'bus services run between these, and lorry "seats" are to be had, either next to the driver—considered almost first class travel—or on top of the load. The driver of these usually expects to make quite a few rupees with these unofficial passengers who sleep, and have not been unknown to roll off from the high load.

491 The route from Rawalpindi to Srinagar is divided up into fourteen stages, not that this interests the traveller by car as it did those who went behind horses. The first stage, a distance of fourteen miles to Barakao, is at an altitude of about seventeen hundred feet above the sea. The road is level, fringed with trees and generally uninteresting to one who has been on the plains. But for the next stage to Tret, the climb is up through low brown foothills; in summer these are sprinkled with burnt-up scrub; the sun, if the day has advanced, can be scorching, the road dusty; in spring, though, it is different, and becomes a sufferable journey. As usual, at a difficult corner a toll bar is come upon. Tret stands elevated four thousand feet above the sea, and here is to be found the first rest house.

● 361 A further thirteen miles, and just two miles after Sunny
529 Bank, lies Murree, a famous and fashionable hill station spread out over the mountains at an altitude of anything between six and seven thousand feet, which have been reached through pine-covered slopes and up many zig-zag roads and hairpin bends. Here is built a modern town, with rest house, hotels, boarding houses, a great sanatorium, a convent, schools, cinemas and churches: it is the hill station for those who live in Rawalpindi, and also for many from Peshawar and Lahore. From here a lovely view can be had of the plains, while in the distance are the glorious snow-covered ranges of mountains, which are amazingly even in their height, few being below

2: Gervis T-3 (no date) 1954 AVl Kashmir AVl

fourteen thousand feet and none over sixteen thousand; 361
at intervals on the Poonch side great masses stand out from
them like bastions, making it difficult to believe that some giant 529
hand had not built this wall.

Murree is a health resort, the place where pallid cheeks gain a pink glow within a few days, the resort which, because of its climate, makes Pakistan tolerable to the long-suffering European who serves there. The air is invigorating, there is usually a coolish breeze, and within a very short while those who have arrived there "just to laze the days away", find themselves suggesting long walks through the wonderfully interesting hills, past babbling brooks, along narrow paths which lead through pink-barked, scented pines, firs and shady trees to some "special spot of our own", probably one such as is often passed on the road-side where the rocks are black wet with water and green with slime, but decorated with masses of dainty, trembling maidenhair ferns which cling to them, growing out from every crack and crevice that will offer them a root hold; they are large leafed, with shining black, wire-like stems.

Those who stay there can sit and cool themselves in con- 482
templation of the far distant snows and admire the beauty of the country lying below their feet and above their heads, with all its differing shades of colours and variety of the shapes of the trees; the smoke-like wisps of cloud which are blown and drawn by air currents up and down the slopes; the intriguing red roof-tops of a hill-station house among the firs and pines, and little gardens of the peasants, which are terraced down spurs of the mountains, and the winding tracks—those you had never realized existed—with the load-carrying coolies striding down with empty baskets on their back, or struggling up with a load, in their hands a T shaped stick on which to rest it when they stand, for the basket or package is carried high on their backs; a head strap across the forehead stops the load from falling back as they climb; once on the ground it would be impossible to lift back unaided.

Kohala, which is the next stage on from Murree, is nearly 361
thirty miles distant. The descent from the hills is steep, and it 132
squats, stuffy and airless, shut in between hills at a height of only
eighteen hundred feet above the sea level. In summer it is

● 361 unbearably hot, in June and July frequently reaching a tempera-
132 ture of 115° Fahrenheit, so that few people stop at the Dak bungalow. It is an important place on the route though, for
491 here stands the custom's house. The bridge which spans the Jhelum passes from Pakistan to Kashmir: this is an unusual bridge which quite a number of writers have noted. There used to be a suspension type of structure here, but it was washed away, as are so many others which fall beneath avalanches or through landslides in those parts. The one which is now there stands out from one side—the safe side—and a light steel extension connects the nose of the bridge with the other mainland, so that in the event of a landslide, this light portion of the "bridge" goes, and can be quickly replaced.

After passing over the river the road winds along the left bank of the Jhelum; it is a grand piece of engineering, in parts passing through short tunnels blasted through rock massifs which rise sheer from the river below. In some places just a loose knit rock wall serves as protection from falling over the edge of a precipice into the raging river beneath, at others the rock has been carved out so that it overhangs; here the road is oftimes narrow, though in other places—fortunately on the bends—it is wide, with ample room to stop the car and admire the country, which is particularly grand with high, barren hills rising steeply on either side; lone farms and tiny villages seem to cling to the hill sides, with small, terraced fields close by. Sparkling streams come down like waterfalls from heights; in places the result is surprising in that many of these, though spread wide, high on the mountain side, gradually come together to join the main stream. All are glittering with crystal waters from the snows in springtime, and combined make it appear like a gigantic fan which shimmers as some great, invisible goddess gently moves her hands so that she might enjoy the cool and refreshing breeze. Through gaps in these hills can be seen the snow-capped peaks of the ranges in the distance, with here and there a glistening peak.

361 Twenty-one miles from Kohala, and eighty-five from 'Pindi lies Domel, the most northerly place on the road, which, for the last few miles is cut sheer out of the cliff face; here landslips are not unusual after the rains. This is the most suitable place to

361 stop overnight if the journey is being divided up into two days; there is a State rest house with a number of private houses. The 491 main road is joined by one from Abbattabad, one which may be used in the winter when the Murree hills are covered with snow; 133 this road runs back to the north-west for about fifty miles to Abbattabad, and although rather narrow, is always open: it can be seen crossing the ridge above the river and towards the west. Here also the river Jhelum is joined by its largest tributary, the Kishenganga; about the same in size, both flow for a short distance side by side before marrying, then it is easy to pick out in the spring and summer months the Jhelum which is light brown with the muddy deposits it has gathered on its long passage through Kashmir, and the Kishenganga, a light, clear, greenish blue from the snows which have fed it. In the dry autumn the Jhelum is an opaque green, brought about by the large quantity of organic matter suspended in it, whilst the water of the other river is a peacock shade, still clear and transparent.

In the old days petty chiefs ruled the tribes in these parts, and they were forever at war with each other, even with their neighbours across the closest ridges; yet when outsiders attacked one of them, all would join together to protect their land.

Only a day's march to the west lies the Black Mountain frontier where lived the "Yagi" Pathan tribes who made this road to Kashmir far from secure. The Frenchman Jacquemont records that in his travels, which were in 1831, he was provided by Ranjit Singh with a strong escort to save him from being taken captive, from being held to ransom, or being blackmailed.

361 Fourteen miles further on is Gathi, where some people prefer to stop the night, as it has another rest house, this one [491] being rather beautifully placed in its compound just above the main road. One of the famous sights of the Jhelum Valley route used to be a great rope bridge which here spanned the river; this has now been replaced by a modern bridge. The scenery is quite different again. At three thousand feet the valley opens 132 up; there are distant views of the wooded hills; it is greener, fresher and not unlike the English country roads and lanes; there is a crispness in the air, so that at night a blanket is needed;

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2; Gervis T-3 (no date) 1954 AV1 Kashmir AV1

132 no longer does one sweat and lie restless on the bed. Of that part Bernier wrote in his letters of far back in 1660, "I find myself transported on a sudden from a torrid to a temperate zone, the mountains we were traversing being covered with every one of our plants and shrubs; I had almost imagined myself in the mountains of Auvergne". And of this journey Arthur Neve commented in his book, *Picturesque Kashmir*, in 1899, "Early in April, when the wheat is ripening in Domel, it is at Chakoti only in the ear, at Uri, though the fields are green, the deciduous trees are almost leafless and at Baramula snow may be lying in the hollows, the fields are bare, and there are all the signs of early spring". It is surprising to find poles fixed upright to the four corners of the bed, for mosquitoes are often found here, and in the autumn can be a pest to those who have not brought a net to cover the bed.

133 Between here and Uri there is some really lovely scenery, much of which is truly magnificent, with lofty peaks towering up on either side, the road at times snaking its way through narrow gorges in which the river Jhelum flows, at times placid and with great swirling pools of brownish water, at others foaming and rushing as it escapes through some close held ravine or rock, rock which is so hard that the centuries of wear has not widened it, so hard that it will turn an ordinary chisel with ease.

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712 Uri has a delightful old rest house with electricity for lights and fans, a luxury the visitor had thought might be unknown in Kashmir after the smoking oil lamps and hand fans of late. The gorge of the river before Uri is reached is so narrow that it is easy to cast a stone across it; the rocks drop vertically down to the water, the mountain sides are just like great castle buttresses of rock which rise from the rushing Jhelum. The town stands on a triangular plateau which is several hundred feet above the river, and as one nears it, especially when the river is low, there are to be seen several of those sloping, plateau-like, great alluvial fans which run down to the water. Uri is nearly four thousand five hundred feet above sea level; once it was of importance, having its own Raja; now of no importance, the town has become little more than a large village. The fort is interesting though; its founder was at one

time said to have been a common khidmutgar—that, is a table 361
bearer. He had been taken under the care of Ranjit Singh as a 712
boy of seven, became one of his generals and is credited with having overcome the Afghans, "whose women so feared him that to frighten their children they quoted his name in a low deep voice. He was a tyrant in Kashmir, from where he was called after his two years' service from 1820." So the fort is not really very old. It became the home of the Raja from that time on.

Rampur, thirteen miles off, is the next stage of the journey. 361
The road makes a great detour because of the gradient, and 491
follows the contours of the mountains, so avoiding having to
cross the large precipitous-sided nullah; after two or three miles 133
you are astonished to find yourself almost back to where you started, the rest house lying across it, being but an arrow-shot away. The hillsides are mostly covered with loose shale, which is a menace at all times, for the rains wash it down on to the road, whilst later when it is all dried out in the sun, the moisture which bound it no longer has its hold, and it slips, a single stone soon collecting tons of the stuff as it tumbles down the mountain side. Although one does get a few seconds' warning of its descent by the terrifying swish and rumbling of the greater boulders, that is of little use for with the echoes of the hills it is difficult to decide, in the short time, from where the sound comes. The yellowish to purple-brown rocks which have been seen all the way from Domel, have now changed to slaty schists; later along the road they are replaced by limestone, and with it the scenery changes; there is now a wild beauty, with glorious forest trees, the ground spread with ferns and flowering bushes; the hills recede, the more gentle slopes being covered with tall deodar trees, standing straight and firm. Great precipices of limestone rise up from pine forests; here and there a fir or pine will have found a roothold on some small ledge and clinging tightly bends out and upwards as though searching for its sisters who crown the hill; here the countryside is truly lovely, and as such has been mentioned right from the earliest
writers. Here it is that the gallery—or flume—six miles long, [376]
carries the water which, dropping four hundred feet, powers the
turbines generating electricity for the Valley. On the way there 000

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

172 On the way[1] there is the ruined Hindu temple which is said to date back to one century after the birth of Christ.

000 It seems here that Kashmir has at last been found, for there are walnut and chestnut trees; the flat-roofed houses are seen no more; in their place are the wooden ones with the flattish sloping roofs of Kashmir with wooden tiles or thatch. In spring wild roses of all colours, white, cream, pink and red, cover the bushes by the road side; here and there leafy trees hang out over it like great sunshades; the river widens and is quieter and although still brown, appears clearer. It is swift in places though, for dashing against a rock in its path, the splash of spray is high; here and there quiet pools have found their way into the softer rock, and willows shade these, protecting the fish which have fought so far up stream, and making such places interesting to the fisherman. The views across the river, of the hill-slopes covered with different kinds of trees, broken by great limestone cliffs and the distant snow-capped mountains, especially when the sun streams through the clouds to lighten one like a glistening wedding cake, or when the sunset lends them for a while a pearl-pink tinge which slowly turns to red, is indeed heavenly.

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Sixteen miles further on lies Baramula; the road, as it has been for the last miles before Rampur, is comparatively level. Peasants are to be seen more often working in the fields and small rice patches; at parts the wide river which almost ripples over the stone bed is slower in its flow and permits the use of small boats. On the side are large rocks different from those seen thereabouts and believed to have been carried down from the mountains by glaciers long since forgotten. A narrow ravine carries a path which leads through to Gulmarg, and here, until recent years, were found numbers of bears. Higher up, in the month of June, the rocks will be decorated with the pink blooms of wild rhododendron which flourish there. Hereabouts, especially from Naushera onwards, terrible damage was done in the great earthquake of 1885, which is still not forgotten in those parts. In the distance can be seen the great peak of Nanga Parbat, right ahead, the near seventeen thousand feet high Mount Haramouk, which, as one gets closer to Baramula, seems to rise sheer from the waters of the Wular Lake; on a clear

[1] [From Uri to Rampur -- Analyst]

2: Gervis T-3 (no date) 1954 AVI Kashmir AVI

day, far over to the right, the peak of Kolahoi is visible. Here the 361
Valley of Kashmir opens before the road, but since it is on the 491
same level does not appear to be as grand as when one bursts 133
upon it from a high pass.

From the spread town of Baramula, the poplar-lined road goes through the flat fields to Srinagar. Some who go there still prefer to have their houseboat or donga meet them here so that they can continue the journey to the city by water. After that all is so quiet, the road with but few turns or twists; there is little to disturb the stillness except the occasional shout of a shepherd boy; no raging torrent runs below; there are no terrifying corners with honking lorries and hooting cars; no man or beast seems to be in a hurry, for it is the Vale of Kashmir, where nature has its sway. It is as though the unspoken greeting is "here rest a while".

Going out of Kashmir by the other route, a two hundred mile 491
run to Jammu by the Banihal cart road, we left Srinagar at the [172]
other side of the city and passing the famous Pampur saffron 361
fields, stopped in the village to buy some of its famed brand of 241
biscuits, then went on past the ruins of the great light grey limestone temple built by King Avanti Varma in the eighth century; this is near to the roadside, surrounded by close-cropped turf, glorious in its broken and aged grandeur, especially in the spring when masses of mauve, wild iris spread around it. We continued on along the raised road through hundreds of acres of rice fields, with hamlets crushing on to the roadway, always seeming to have chosen a blind corner for their site. Tongas and bullock carts held tight to the single width tarred portion of the road and reluctantly gave way to us at the very last minute, to move over on to the dirt-built-up sides. Eventually, after thirty-two miles, we reached Khanabal, which
adjoins Islamabad—by some called Anatnag. From here the 491
poplar-lined road turns direct towards the distant mountains; still past fields of corn and rice, past small farms tucked away between willows, past clumps of the always four chinars on the wayside, past Muslim graveyards gay with mauve and white iris, shops which stand close on the edge of the road as if to demand that we stop to buy their wares from the sparsely spread shelves

Gujars

233 [342] we came upon another band of them camped in a nullah near a stream on the wayside. Their tents were of rags stitched together and stretched on the wooden framework. They were cooking, the great iron pots standing over the fires which the little long-skirted child girls were feeding with the sticks they ran round to gather. The men were in a bunch round a pipe some distance off; the boys were tormenting a goat; they all looked filthy, their skins greasy, their clothes begrimed, yet some rather pretty girls of the party were even then washing something by the river, maybe it was goat hair they would sell raw or make up into something to be bartered in a shop for some commodity they needed on the way: from the milk of their herds they make ghee. They are ignorant, simple people.

491 ● 361 [313] From Ramban to Batote is eighteen miles, and the road goes down to two thousand two hundred feet above sea level. It twists and turns, and during the run passes over a long suspension bridge which crosses between two great high mountain walls of red rock, the river rushing a hundred feet below, glistening and clear, and carrying down with it hundreds of great logs which have been cut higher up, marked so that the owners are known, and sent down by this cheap form of transport, the only expense being the pay of the men who are posted at those parts of the river which are known to choke up. Further along the road we came on parked lorries; these were at places where the flow of the river slowed and the logs became beached on the sandbanks. It was here that they were being lifted up and carried by coolies to the road transport, to continue their journey to the Punjab.

Looking across at the tree-covered slopes on the other side we could pick out an old unused road, and this we did many times later on, maybe it was the original road up to the pass and made in the days before suspension bridges could be built to span the torrent; so that those who then travelled had to wait until they came upon a place where the waters were quiet enough for a ferry or shallow enough to ford.

361 Batote is four thousand five hundred feet high, and from that village to Kud is a distance of twelve miles, during which the road goes over the Patnu Pass; it is one long, climbing series of twists. The beauties were such that I found it almost impos-

361 ● sible to keep my eyes on the road and away from the magnificent views as we climbed up through blue and grey cedars, tall firs and straight pines, the ground strewn with their cones and needles, the scent in the air glorious. As though to tempt the tourist to stop a while to enjoy to the full all that is about him, on many of the bends the road has been widened so that a car can be parked, for it is the ideal place for the picnic lunch or tea as you look down on the forest-covered hills, the silver river lost for a distance behind their beautiful multicoloured branches and high in the background the snow-covered mountain tops, sharply separated by their whiteness from the clear blue of the sky.

361 495 The rest house at Kud sits just above the road, and although the furnishings were far from up to hotel standard, food of a kind was to be had there, and so we stopped the night, to awaken next morning to walk out on to the covered verandah and look across to the distant hills, over the mist which still clung to the valley between. Like most of these rest houses and Dak bungalows, which are usually quite old buildings, it has been beautifully sited for tourists but is not comfortable enough to encourage them to linger long. This was to be the last night on which blankets would be required on the bed.

491 From here down to Udhampur is a distance of twenty-five miles, the road gradually dropping, with many hairpin bends; but still the country clings to its trees, although as the latitude becomes lower, so the sweet-smelling pines and the firs are replaced by others. From among the barren red rocks great bushes grow, and when we were there they were all in bloom, the most fascinating being a mass of pink wax-like flowers, the leaves narrow, long and glossy, and when we stopped we found small clumps of wild strawberries in those parts of the road which held more vegetation. Still the road was with the river.

Most of the little towns we had passed through had consisted of long bazaars, always with many "hotels" which are really 361 443 restaurants. Here and there on the bend of the road, beneath shady trees and close to a stream or a spring there were the odd tea shops, their sign of trade as always, being rows of cups and saucers and tiny tea pots, for each customer has his own pot; whilst behind them is a great clay stove with a kettle always

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1

361 443 boiling on the top, and usually there are tin biscuit boxes with glass fronts to display the different kinds of cakes. There were always the cloth shops, the shelves sparsely spread, but with the dhursie—or tailor, usually a Sikh—sitting cross-legged on the verandah before his sewing machine, it being quite usual for the purchaser of cloth who comes from some way off in the hills to buy a length and wait for it to be made up into whatever article he or she wants. Then there was always the dry-goods store, most of that which the shopkeeper had to sell being displayed in large, flat baskets, whether it be tea, soap, tobacco, chilli powder, salt, flower, rice or any other commodity; always he had for sale lengths of rope, small fans for brightening up the charcoal cooking fire, and sweepers' brooms, besides oil for lamps and the ghee for cooking. His was a shop essential to every hamlet.

361 491 From Udhampur to Jammu is a little over forty miles. By now I began to realize that the lovely Valley of Kashmir was a long way off, for low hills surround the road; these are bleak and as we went further, so the trees and bushes no longer grew. The road winds, with many blind corners, and the rocks change in their colour to an elephant grey; they are smooth, as though soft, and there are signs in plenty of erosion, but the road is
643 491 wide and the surface good. With little else to think about, my mind went back to that which I had read of this road. In the not very distant past, the route to Srinagar was the private road of the Maharaja; over this he travelled each spring to go to his summer capital, and returned the same way to Jammu, his winter capital, in the late autumn. All but the last Maharaja, who used cars, took weeks to make the journey; each night camp was made, usually at one of the rest houses but not necessarily so, though always near to a spring—a few of those he used are still adorned with the stone carved heads of animals out of the mouths of which cool water was made to flow for His Highness. He did not always move on next morning though; the decision as to when he could continue the journey being arrived at by his pundits, and if they decided that the stars were not propitious, then the Maharaja just stayed put, sometimes for weeks on end, whilst "his Srinagar subjects anxiously awaited His Highness's arrival".

In those days special permission had to be obtained to use 491
the road; seldom was this granted for the time whilst the Court 643
was progressing upon it, so that the months during which it was open were even fewer than now, since at that time both the Maharaja and the snow controlled it. Now the Maharaja has gone, but the snow still has its hold. The day will come when that also does not deter in winter those who wish to pass in and out of the Valley.

Just before entering Jammu, the road twists and turns for 491
miles like a snake escaping through long grass. Blind turnings, 361
steep, short hills, and close, cliff-bound sides, make it rather dangerous, so that we realized that all the hazards were not confined to the road over the pass with the thousands of feet to drop over the side. Then through Jammu, over the river bridge and on to the new magnificent road which runs to Pathankot; a road which is two cars wide with a cobbled overrun on each side, with dozens of concreted nullahs, each hundreds of yards long, with heavy wire netting over the smooth great stones preventing them being washed on to the road, and with high stakes at intervals, each marked so that in the spring floods the driver can see at a glance if he can get through; it is a truly magnificent piece of work. But it is not as one wishes to think of Kashmir and Jammu; it is as yet a road without a soul, flat, treeless and straight, open to the dry scorching sun which pours piteously down on the plains; in all an uninteresting run. It will not remain so for long though, for soon it too must surely become imbued with the beauty which seeps from the State; trees and shrubs will soon line the road, the glaring concrete will become sombre and soft in its colouring, little hamlets, quaint stalls and shops will spring up upon its sides—it will gain that something which will make it live.

It was here, as I thought of the customs post at which we 000
would later have to stop on entering India, that I began to wish I had brought with me more of the arts of Kashmir, presents to give to those who had not been there, that they also might enjoy it and this even though our bed rolls were stacked on the roof, the luggage carrier crammed tight, the back seats stacked so high that only a slit was visible in the driving mirror of the traffic behind. There must be few of those who have been

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AVl

sources of water, as in the case of Achabal, Vernāg, and Kokarnāg on the south, and Arpal on the east. Islāmābād or Anantnāg, 'the place of the countless springs,' sends out numerous streams. One of these springs, the Maliknāg, is sulphurous, and its water is highly prized for garden cultivation. The Kashmīris are good judges of water. They regard Kokarnāg as the best source of drinking-water, while Chashma Shāhi above the Dal Lake stands high in order of merit. 133 241

Srīnagar and the Jhelum.

It is time now for the traveller who has been resting in Srīnagar to set out on the great northern road which leads to Gilgit. He will have admired the quaint, insanitary city lying along the banks of the Jhelum, with a length of 3 miles and an average breadth of 1¼ miles on either side of the river. The houses vary in size from the large and spacious brick palaces of the Pandit aristocrat and his 500 retainers, warmed in the winter by *hammāms*, to the doll house of three storeys, where the poor shawl-weaver lives his cramped life, and hivers in the frosty weather behind lattice windows covered ith paper. In the spring and summer the earthen roofs of he houses, resting on layers of birch-bark, are bright with reen herbage and flowers. The canals with their curious tone bridges and shady waterway, and the great river with an verage width of eighty yards, spanned by wooden bridges, rowded with boats of every description, and lined by bathing oxes, are well worth studying. The wooden bridges are heap, effective, and picturesque, and their construction is ngenious, for in design they appear to have anticipated the nodern cantilever principle. Old boats filled with stones vere sunk at the sites chosen for pier foundations. Piles were hen driven and more boats were sunk. When a height above he low-water level was reached, wooden trestles of *deodār* vere constructed by placing rough-hewn logs at right angles. s the structure approached the requisite elevation to admit f *chakwāris* (house-boats) passing beneath, *deodār* logs were antilevered. This reduced the span, and huge trees were nade to serve as girders to support the roadway. The founations of loose stones and piles have been protected on the pstream side by planking, and a rough but effective cut-water nade. The secret of the stability of these old bridges may, erhaps, be attributed to the skeleton piers offering little or no sistance to the large volume of water brought down at floodime. It is true that the heavy floods of 1893 swept away six t of the seven city bridges, and that the cumbrous piers nd to narrow the waterway, but it should be remembered

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487 133 valley, and the steep mountains rise on either side, the northern slopes covered with pine forest, the southern bare and treeless. At Gagangir the track climbs along the river torrent to Sonāmarg (8,650 feet), the last and highest village 361 241 in the Sind valley, if we except the small hamlet of Nilagrar some 2 miles higher up. Sonāmarg is a beautiful mountain meadow surrounded by glaciers and forests. It is a miserable place in the winter time, but it is of great importance to encourage a resident population. The chief staples of cultivation are *grim*, or Tibetan barley, and buckwheat. It is good to turn loose the baggage ponies to graze on the meadow grasses; for in a few more marches one passes into a region like the country beyond the Burzil on the road to Gilgit, a land devoid of forests and pastures, 'a desert of bare crags and granite dust, a cloudless region always burning or 487 133 freezing under the clear blue sky.' The Zoji La (11,300 feet) is the lowest depression in the great Western Himālayas which run from the Indus valley on the Chilās frontier. Over this high range the rains from the south hardly penetrate, and the [232] cultivation, scanty and difficult, depends entirely on artificial canals. The ascent to the Zoji La from Kashmīr is very steep, the descent to the elevated table-land of Tibet almost imperceptible. For five marches the route follows the course of the Drās river, through a desolate country of piled up rocks and loose gravel. At Chanagund the road to Skārdu crosses the Drās river by a cantilever bridge, 4 miles above the junction of the Drās and Suru rivers, and about 8 miles farther on the Indus receives their waters. But the steep cliffs of the Indus offer no path to the traveller, and the track leaves the Drās river, and turns in a southerly direction to Kargil, a delightful oasis. Then the road abandons the valleys and ascends the bare mountains. The dreary scenery is compensated by the cloudless pale blue sky and the dry bracing air so characteristic of Ladākh. Through gorges and defiles the valley of Shergol is reached, the first Buddhist village on the road. Thenceforward the country is Buddhist, and the road runs up and down over the Namika La (13,000 feet) and over the Fotu La (13,400 feet), the highest point on the Leh road. Along the road near the villages are [778] Buddhist monasteries, *manis* (walls of praying stones) and *chortens*, where the ashes of the dead mixed with clay and moulded into a little idol are placed, and at Lamayaru there is a wilderness of monuments. Later, the Indus is crossed by a long cantilever bridge; and the road runs along the right

Panjāl range, Hastīvanj, where the king, to amuse himself, drove one hundred elephants over the precipice, enjoying their cries of agony. King Gopāditya was a pleasing contrast to the cruel king, and did much to raise the Brāhmans, and to advance their interests.

Hindu dynasties.

[361]

Pravarasena II reigned in the sixth century and, returning from his victorious campaigns abroad, built a magnificent city on the site of the present capital of Kashmīr. The city was known as Pravarapura, and is mentioned by Hiuen Tsiang at the time of his visit (A.D. 631) as the new city. The site chosen has many advantages, strategic and commercial, but it is liable to floods. Many subsequent rulers endeavoured to move the site of the capital, but their efforts failed. Among these was the celebrated Lalitāditya, who ruled in the middle of the eighth century, and received an investiture from the emperor of China. A great and victorious soldier, he subdued the kings of India and invaded Central Asia. After twelve years of successful campaigning he returned to Kashmīr, enriched with spoil and accompanied by artisans from various countries, and built a magnificent city, Paraspur (Parihasapura). To give this new town pre-eminence, he burnt down Pravarapura. Lalitāditya also built the splendid temple of Mārtand. [178] Before leaving for further conquests in Central Asia, from which he never returned, the king gave his subjects some excellent advice. He warns them against internal feuds, and says that if the forts are kept in repair and provisioned they need fear no foe. In a country shut in by mountains, discipline must be strict, and the cultivators must not be left with grain more than sufficient for a year's requirements. Cultivators should not be allowed to have more ploughs or cattle than are absolutely necessary, or they will trespass on their neighbours' fields. They should be repressed, and their style of living must be lower than that of the city people, or the latter will suffer. These words spoken some 1,200 years ago have never been forgotten; and rulers of various races and religions have followed Lalitāditya's policy, and have sternly subordinated the interests of the cultivators to the comfort of the city.

Sankara Varman (883–902) was another great conqueror; and it is stated that, though Kashmīr had fallen off in population, he was able to lead out an army of 900,000 foot, 300 elephants, and 100,000 horse. Sankara Varman was avaricious and profligate. He plundered Paraspur in order to raise the fame of his own town, now known as Pattan.

82 Imperial Gazetteer G-3 (1889-98) 1909 AVl ~~Kashmir~~ AVl
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5 or 6 miles from the bank of the Jhelum, and by the marvellous solidity of its construction. The cella, which is 8 feet square, and has an open doorway on each of the four sides, is composed of only ten stones, the four corners being each a single stone, the sculptured tympanums over the doorways four others, while two more compose the pyramid roof, the lower of these being an enormous mass, 8 feet square by 4 feet in height. It has been ascribed by General Cunningham, on grounds which, in the absence of any positive authority either way, may be taken as adequate, to Narendrâditya, who reigned from 483 to 490. Fergusson, however, considered that the Ki 172

the doorways are coarsely executed in comparison with the artistic finish of the purely architectural details, and are much defaced, but apparently represent Brahmâ, Vishnu, Siva, and the goddess Durgâ. The building is said to be dedicated to Vishnu as Sûrya or the Sun-god. Inside the cupola is rayed, so as to represent the sun; and at each corner of the square the space intervening between the angle and the line of the circle is filled up with a *jina* or attendant, who seems to be sporting at the edge of its rays. The roof has been partly displaced, which is said to have been the result of an attempt made to take it down and remove it to the city. The interior is still occupied by a large stone *lingam*.

Population.

A table at the end of this article (p. 83) shows the distribution of population in 1901. An estimate of the number of inhabitants was made in 1873, but the first regular Census was taken in 1891. In that year the population was 2,543,952, and it rose to 2,905,578 in 1901, or by 14 per cent. To a considerable extent the increase was due to improved enumeration, as for example in Gilgit, where the number recorded rose from 16,769 to 60,885. The increase amounted to 22 per cent. in the Kashmir province, compared with only 6 per cent. in Jammu. The density of population in the whole State is 36 persons per square mile. Details of the area of subdivisions are not available, but the density per square mile of land under cultivation varies from 64 in Muzaffarâbâd district to 1,095 in Gilgit, where cultivable land is scarce. There are only two towns of any size, JAMMU (36,130) and SRINAGAR (122,618), but the State contains 8,946 villages. Nearly half the total population lives in villages with a population of less than 500 each. Formerly, considerable numbers of Kashmiris emigrated to the Punjab, but the census results in that Province show that only 83,240 persons born in Kashmir were enumerated there in 1901 compared with 111,775 in 1881.

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● 361 **Jammu Town.**—Capital of the Jammu province, Kashmir State, and the winter head-quarters of the Mahārājā, situated in [662] 32° 44' N. and 74° 55' E., at an elevation of 1,000 feet above sea-level. Population (1901), 36,130. It lies high on the right bank of the river Tāwi, which flows in a narrow ravine to [1062] join the Chenāb. The town covers a space of about one square mile, densely packed with single-storeyed houses of round stones and mud with flat tops. In the upper portion are superior houses of brick, and in the Mandi stand the State offices and the palaces of the Mahārājā and his brother. The general effect of Jammu is striking; and from a distance the whitewashed temples, with their gilded pinnacles, suggest a splendour which is dispelled on nearer acquaintance. The [illegible] the other buildings in Jammu it is commonplace. The Dogrās have little taste in architecture, and are essentially economical and practical in their ideas of domestic comfort.

[996] The railway, which runs to Siālkot, a distance of about 27 miles, starts from the left bank of the Tāwi. The river is spanned [991] by a fine suspension bridge, and a good cart-road runs from the bridge as far as the Mandi. The other streets are narrow and irregular, and there is nothing of striking interest. Of late years the construction of water-works, the opening of the cart-road to the Mandi, the suspension bridge over the Tāwi, and the railway extension from Siālkot have improved the conditions of life in Jammu; but there has been no marked response either in population or in prosperity.

511 In the palmy days of Rājā Ranjīt Deo, towards the latter 961 part of the eighteenth century, it is stated that the population was 150,000. There is nothing in the geographical position of Jammu which makes for prosperity. It lies on the edge of the Mahārājā's territories, with an infertile hinterland. Rightly speaking, it should have been the emporium for Kashmir commerce, but the construction of the Kohāla-Srīnagar cart-road has taken trade away from the Jammu-Banihāl route. At present there are hopes of the development of coal-mines to the north, which might bring prosperity to the Dogrā capital; and the railway projected from Jammu to Srīnagar would restore much business.

361 The town is situated on a hill. It may be aptly called 'the city of temples,' as every traveller is likely to be impressed with them, while approaching by road or train. The largest and the central place of worship is the temple of Śrī Raghunāthjī. The town was a great centre of industry in the time of the

late Mahārājā Ranbīr Singh, but now it is merely the residence 361 of the ruling family and the officials of the State. The governor (Hākim-i-Āla) of the province with his revenue office, the Chief Judge, the Sub-Judge and two magistrates of the first class, the Wazīr-i-Wazārat of the Jammu district, the Superintendent of police, Jammu province, the chief medical officer, and the heads of various departments all live in Jammu, together with the staff of their several offices. [144] A large hall called the Ajaibghar was erected by the late Mahārājā for the accommodation of the present King-Emperor, when he visited Jammu as Prince of Wales in the year 1875. The Mandi Mubārak palaces and the palace of Rājā Sir Amar Singh, situated on the Ramnagar hill, towards the north of the town, are the chief attractions. [897] The Central jail has a daily average of 268 prisoners, and costs about Rs. 20,000 per annum. [873] The State high school is located in a large building, and is doing fairly efficient work. It contains about 800 pupils. A college to be named after the Prince of Wales is shortly to be opened. [743] A State hospital is maintained, costing annually Rs. 14,800. Great improvements have been made in the drainage system of the town, which is managed by a municipal committee, and more improvements in this respect are under contemplation.

Kathua.—An overgrown village in the Jasrota district, 361 Jammu province, Kashmir, situated in 32° 22′ N. and 75° 32′ E., on the right bank of the Rāvi and between it and the [162] Ujh river. Population (1901), 5,801. Kathua possesses no points of interest. The buildings are mean and dilapidated, and the place has no past and no future. The climate is unhealthy, and the water-supply scanty and bad.

Mīrpur.—Town in the Bhimber district, Jammu province, Kashmir, situated in 33° 11′ N. and 73° 49′ E., at an elevation of 1,236 feet above sea-level. It lies 22 miles north of the British cantonment of Jhelum, and is said to have been founded about 200 years ago by the Gakhars, Mīrān Khān and Sultān Fateh Khān. It is situated on high ground on the edge of the Karoli Kas, from which drinking-water is easily procured. There are several rather picturesque temples, the chief being the Sarkāri Mandir, built by Mahārājā Gulāb Singh, the Raghunāthjī, and the temple of Dīwān Amar Nāth. [366] The town contains 530 shops, forming a long bazar running east and west. [565] Apart from the shop-keeping class, Brāhmans and Sikhs, of whom many are settled in Mīrpur, the inhabitants are mostly of the artisan or menial classes. There is a flourishing

● Kr 361 State school badly housed, and a dispensary in a building
wholly unsuited to the purpose. The town has a neglected
Kr appearance. The streets are badly laid, dirty, and undrained,
[839] and there are no attempts at conservancy. Trade is brisk.
It is mostly in the hands of Mahājans and Khattris. The
[564] chief articles of export to British India are grain, *ghī* from the
hills and Pūnch, and minor forest products from Kotli, Pūnch,
and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Pūnch.—Principal place in the *jāgīr* of the same name, Kash-
mīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation
Kr of 3,300 feet above sea-level. It lies on sloping ground above
[162] the right bank of the Tāwi. Population (1901), 8,215. The
Kr town is oblong in shape, and is unwalled, with narrow streets.
[342] There are about 750 houses, generally single-storeyed with flat
mud roofs. The fort, in which the Rājā resides, stands on
Kr a mound about 300 yards from the south-west corner of
[312] the town. Pūnch is well supplied with water brought by
Kr channels from the neighbouring streams. The climate is hot
[132] in the summer, and the rice-fields in the neighbourhood are
probably one of the causes of the prevalence of fever. During
Kr the five hot months it is the custom to migrate to the hills
[221] to the summer camping-ground known as Dhoks. There is
Kr a flourishing market and a large trade is done in grain and *ghī*,
[448] in spite of the fact that there are no roads in the *jāgīr* fit for
Kr cart traffic. A good six-foot road for pack transport has nearly
[487] been completed from the town to Uri on the Jhelum, and there
is a project for a road to Rāwalpindi, with a suspension bridge
over the Jhelum at Lachman Pātan. Other important tracks
lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum.
Kr The ancient name was Parnotsa, and the place is often men-
[101] tioned in the chronicles. The Kashmīris always speak of
Pūnch as Prunts.

Situation. **Srīnagar.**—Capital of Kashmīr State, situated in 34° 5′ N.
Ki and 74° 50′ E., at an elevation of 5,250 feet above sea-level.
361 The city lies along the banks of the Jhelum, with a length
of about 3 miles and an average breadth of 1½ miles on either
side of the river. Originally houses were confined to the right
bank of the river, and the site possesses many advantages,
strategical and economic. It is not known when the extension
on the left bank took place, but the royal residence was trans-
ferred to it in the reign of Ananta, 1028–63. Modern Srīnagar,
on the right bank, occupies the same position as the ancient
city of king Pravarasena II, who ruled at some period of the
sixth century. Kalhana, in his famous chronicle, says that the

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

133 The journey up the river, though it offers many
137 beautiful views, is monotonous, and it is a relief to get out of your boat occasionally and to walk along the bank ahead of the men towing, or to cut off bends of the river by striking across country. In the spring the banks of the Jhelum are bordered for miles by broad bands of purple iris, with an occasional mass of the white iris showing the village graveyard; the air is delightful, and breathes new life into any one who has come up from the burning plains of India. When tired of walking there is nearly always a clump of the great plane-trees, or a single one growing on the river bank, to give the wayfarer pleasant shade, where he can sit and wait for his boat, sung into day-dreams of home in the far West by a chorus of sky-larks.

● 361 Srinagar itself is picturesque as approached by boat. The town, a huddled mass of lightly-built houses, in the construction of which timber takes a prominent part, lines both banks of the river. It is dominated by two isolated hills, one crowned with the battlements of the State prison and fortress called Hari Parbet, the other the Takht-i-Suleiman, or Throne of Solomon, topped by an ancient temple which has looked down on the crowded life below for many centuries, for it was built before the secret of the true arch was known. Behind these hills rise the rugged outlines of the mountains which form the boundary of
[401] the valley. As your boat ascends the stream it passes under bridge after bridge of wood built out from massive wooden piers on timber cantilevers, and the bank is lined with temples, whose roofs, covered with tin, shine like silver. Ruined quays, retaining

361 walls of masonry, in which can be traced the spoils of many a temple; ill-kept flights of stairs leading to filthy gullies, or here and there to broader roads; houses leaning at all angles, telling of the passing of the last earthquake; one wooden Mahomedan mosque, with a roof recalling Chinese architecture; the great mass of the Maharaja's palace, broken by the golden dome of the princely temple—all these combine to make a picture unique in the East. Passing under the last bridge your boat floats into a long reach, bordered on the left with stately planes and long lines of poplars, amongst which you land at the gate leading to the Residency, where lives the officer belonging to the Political Department of the Government of India, who holds the post of Resident in Kashmir. The house is a charming one, the most English house in India, but it is very badly situated, and lies below the bank of the river scarcely above the ordinary high-water level, and it has more than once been in imminent danger of being flooded out.

648 A few words as to the position of a Resident in a Native State may not be amiss. There are in India, surrounded by districts entirely under British rule, or lying, as in the case with Kashmir, on the borders of the Empire, some hundreds of Native States, great and small, having a total population of over eighty millions. These States, for want of a better word, may be described as feudatories of the Suzerain Power. Their relations with the latter pass through a thousand gradations, from *quasi*-independence to complete subservience. Hundreds of treaties, engagements, and grants ratified during the past hundred and fifty years, define their position and the

000 spatching a mission to Chitral in accordance with
the wish of Afzul-ul-Mulk, who seemed to be
establishing his power firmly throughout the country.
My unlucky friend Nizam-ul-Mulk was a refugee in
Gilgit, and his affairs required delicate handling;
and last, but not least, the Indus valley tribes were
uneasy.

563 A word of explanation as to the position of these
631 tribes and their relation to Kashmir may not be
amiss. Looking down the Indus from Bunji, there
were on the right bank of the river three independent
Shin republics—Gor, Darel and Tangir; on the left
bank, some forty miles below Bunji, was the Shin
republic of Chilas. The Chilasis had been confirmed
disturbers of the peace of old, and had raided into
Kashmir territories much to the detriment of the
valleys between Astor and Kashmir proper, some of
which had been practically ruined and depopulated
in consequence of their incursions. In 1855 the
Kashmir Durbar had in retaliation invaded Chilas
and captured the principal fort. Since that time the
Chilasis had been tributary to Kashmir, and an agent
[164] of the Durbar's had resided amongst them. The
fighting strength of the tribe was estimated at
between two and three thousand men, but the
calculation was too high, for the race had suffered
very severely of late years from the ravages of
[795] small-pox. The Chilasis were bigoted Sunni
Mahomedans, much under the influence of the
● [311] Mullahs from Swat who visited the country. Gor,
the smallest of the republics, lay nearest Bunji, and
was a group of village forts perched thousands of feet
above the Indus. The people were quiet and in-

361 Places of interest—(A) The[4] following are some of the chief places of interest for tourists in Kashmir :—

(I) SRINAGAR.

Srinagar, the summer capital of the State, extends over an area of about 4 miles in length by about 2 miles in width. The river Jhelum winds its way through the thick- [491] ly populated city situated on its banks. The river in the city is spanned at intervals by several bridges built by different rulers of Kashmir between the 15th and the 18th centuries. Some of these bridges have very recently been reconstructed. Going down the river in a *shikara* (a small boat), one comes across many picturesque sites, including old mosques and temples as well as numerous shops of woodcarvers, silver-smiths, papier mache manufacturers and dealers in the arts and craftsmanship for which Kashmir is famous. The main streets are all metalled and afford facilities for wheeled traffic through the city. An excellent and abundant supply of pure water is provided for the city by a network of pipes fed from a reservoir at Harwan, twelve miles away in the mountains. Just above the 7th bridge in the city is situated the Bonded Warehouse of Central Asian traders. Below the bridge has been constructed a weir or barrage to maintain the level of water in the river during the winter season. Higher up above the first bridge are situated the Civil Lines or residential sections with well-built bungalows and nicely laid out gardens. Nedou's Hotel is centrally situated in the Civil Lines. With the growth of tourist traffic in recent years, several new hotels have sprung up, particularly on the Boulevard which fringes a part of Lake Dal.

[162] The population of Srinagar according to the census
[484] of 1941 is about 2,08,000. It should, however, be remembered that during the six months of summer when visitors flock to Kashmir, the population of Srinagar rises by many thousands.

The Srinagar Club is the centre of amusements, and recreation for European visitors and permanent residents. It has six excellent tennis courts as well as a good 18-hole golf course laid out near Nedou's Hotel. Tennis tournaments and many golf competitions are held every year by the Club. The Amar Singh Club consists mostly of Government officers, but it also takes a limited number of visitors as temporary members every season. There are three Cinema Halls, one of which caters chiefly for Europeans and educated Indians. 361

(2) Mughal Gardens.

Chashma Shahi.—About five miles from the Srinagar 367 Civil Lines on the hill-side above Lake Dal is situated the well-known spring, *Chashma Shahi* or the "Royal Spring." It is famous for its pure, transparent and cold water. The spring is enclosed by a small garden in which the fountains play, fed from the same spring. The garden was laid out by Shah Jahan in 1632. It commands a beautiful view of Lake Dal and its environments.

Nishat.—Two and a half miles beyond *Chashma Shahi* and right on the edge of Lake Dal lies the famous *Nishat Bagh* or the "Pleasure Garden" which was laid out in the time of Shah Jahan. It is arranged in twelve terraces and its cascades and fountains, flower-beds and lawns, cypress and *chinar* trees, heighten the beauty of the prospect presented by the panorama of the lake against the background of imposing and magnificent mountains.

Shalamar.—This garden lies about two miles beyond *Nishat Bagh* on the way to Harwan. It was built by Jahangir for his beloved Nur Jahan, with whom he passed several summers here. The garden has many majestic *chinar* trees and is ornamented with terraces and fountains. On one of the terraces is built a magnificent pavilion of black polished stone closely resembling marble.

Nasim.—This is a fine green plain on the bank of Lake Dal shaded by a wonderful grove of *chinars*. It is an ideal camping ground situated at a distance of 6 miles from Srinagar. Four tennis courts have been constructed, in the garden recently. Bathing may be enjoyed in ideal surroundings in *Nagin Bagh* which is close by. Sailing boats, bathing boats and motor boats for aqua-planning are available on hire for visitors.

Achhabal.—This garden is situated at a distance of 40 miles from Srinagar, from where it can be reached by car in less than two hours. The water which is cold and refreshing gushes out of the foot of the hill, which skirts the garden on the southern side. The garden with

367 its beautiful cascades and fountains was laid out by Jahangir. There is a Trout Hatchery at Achhabal, which is fed by the water of the spring. Outside the garden, there is a small beautiful ground shaded with *chinar* trees. There is also a rest-house, with catering arrangements, situated quite close to the ground.

Vernag.—Another Mughal garden is at Vernag below the beautiful spring there. The place is fifty miles from Srinagar and 6,100 feet above the sea level. It is situated at the foot of the Pir Panjal and has a large spring in an octagonal basin and an arcade built by Jahangir. The
[133] limpid water flowing from the spring is one of the principal sources of the river Jhelum.

(3) Hill Stations.

361 **Pahalgam.**—This hill station is situated at a distance
485 of 59 miles from Srinagar at an altitude of about 7,000
133 feet above the sea level, in the heart of the finest side
[490] valley of Kashmir, the Liddar Valley. The road to Pahalgam from Srinagar is suitable for motor and lorry traffic during the spring, summer and autumn months. It attracts an increasing number of visitors every summer. It has hotels, post and telegraph offices, a Tehsil office, a dispensary, a police station and a conservancy staff. It is an important stage in the pilgrimage to the sacred cave of Sri Amarnath, which is 27 miles away. The great Kolahoi glacier, another attraction for visitors, is about 22 miles from Pahalgam.

Kokarnag.—Kokarnag which is at a distance of 50 miles from Srinagar and 10 miles from Achhabal has a group of springs from which ice-cold water flows. The camping ground is close to the springs. A cafe has recently been opened there.

Gulmarg.—This far-famed holiday resort is about twenty-eight miles from Srinagar, and 8,700 feet above the sea level. It provides many amenities for visitors. It has a high class hotel, post and telegraph offices, a dispensary, a police station and a Tehsil office. The hill station is placed under a Town Area Committee. A magnificent panorama is unfolded to the view from the circular road, 7 miles long, which commands a view of the Nanga Parbat ranges and the whole of Kashmir Valley. Khilanmarg, which is a favourite place for excursions

from Gulmarg, affords a glorious view of Kashmir Valley 361
and its surrounding mountain ranges including Nanga 475
Parbat. It is 1,600 feet higher than Gulmarg and can 133
be reached by a rough pony track through forest area. Towering over Khilanmarg is Affarwat, 14,000 feet above the sea level. It has a picturesque blue lake. One can ride to Khilanmarg and thence climb Affarwat on foot. Gulmarg has been developed as a modern hill station and continues to attract visitors, mostly Europeans, in increasing numbers, in the summer. It also attracts ski-ing enthusiasts in December, January and March each winter, when meetings are arranged by the Ski Club of India.

Toshmaidan.—This can be reached by three marches from Gulmarg, and is one of the most beautiful *margs* (literally meadows or pasture lands) of Kashmir. The path is steep, but fit for ponies.

Ganderbal.—This is a small village on the banks of the Sindh river at a distance of 13 miles from Srinagar, and 5,220 feet above the sea level. Visitors generally stay in boats moored along the river. By road it is half an hour's drive from Srinagar. As in Pahalgam and Gulmarg, there are here post and telegraph offices, the Government dispensary and a police station. The Sindh river and its tributaries in Ganderbal supply fish in abundance. Ganderbal is the starting point of excursions to famous places like Sonamarg, Baltal, Zojila mountain, Lake Gangabal and the Harmukh mountains.

Sonamarg.—This glacier valley is at a distance of 51 miles from Srinagar, and is 8,750 feet above the sea level. It presents one of the finest pieces of scenery in Kashmir
and is noted for its bracing climate. A portion of the road [491]
to Sonamarg is metalled and the remaining is a fair-weather motor road. Large camping grounds are available in the valley. The famous Sri Amarnath cave and the Kolahoi glacier in the Liddar valley are accessible from this place also. Snow trout are available in the river at Sonamarg.

Gangabal.—This glen is about 11,720 feet above the [788]
sea level and contains an attractive lake. On one side of the lake rises the towering peak of Harmukh (16,900 feet). It is a place of pilgrimage for Hindus.

observations. It has a garden attached to it with 6 terraces. 172 The retaining wall is ornamented with a series of arches. It has a domed ceiling.

Pandrethan.—The temple of Pandrethan is situated about 4 miles away from Srinagar. The pond in which it was erected has been drained and the plinth excavated. The domed roof is a fine piece of sculpture. The temple is about 18 feet square with projecting porticos. It was erected by King Partha in A. D. 921.

Harwan.—Recent excavations have revealed one of the oldest monuments at Harwan, containing the only remains of its kind in India. A temple and some tablets have been unearthed, which date the monument as belonging to the Kushan period, when Kashmir was closely connected with Central Asia. The remains are situated only a few furlongs below the water reservoir at Harwan.

Avantipura.—It is situated on the right bank of the Jhelum at a distance of 18 miles from Srinagar. It was the capital of the famous king, Avanti Varman, who built here two temples of Avanti Swamin and Avanti Sura, one before his accession to the throne and the other subsequently. These temples were dedicated to Vishnu and Shiva. The gateways of both are standing and the conspicuous ruins attract the attention of all visitors to Kashmir, as revealing the old art of carving.

Martand.—The celebrated temple of Martand possesses far more imposing dimensions than any other existing temple. The total length of the temple is 63 feet. The walls are still standing, though the roof has been totally ruined. The pillared quadrangle round the temple is 220 feet by 142 feet. The stones are very finely carved.

Pattan.—This place is situated at a distance of 17 miles from Srinagar. The ruins of two temples are found here. These were erected by Sankaravarman and his queen, Sugandha.

(B) Among the chief places of interest in Jammu Province mention may be made of the following :—

Kishtwar.—This is one of the best places for 485 trekking, and big game is found here abundantly. Forest 361 rest-houses and tourists' huts have been constructed at several places for housing facilities of tourists and sportsmen.

Bhadarwah.—It is a small beautiful town, surrounded by hills on all sides, with an altitude of 5,540 feet above

485 361 the sea level. It is situated at a distance of 42 miles from Batote on the Banihal Cart Road, and a fair-weather motor road from this place to Bhadarwah has been constructed recently. The climate of the place is very cool.

Batote.—This is a hill station on the Banihal Cart Road at an altitude of 5,116 feet above the sea level, and at a distance of 78 miles from Jammu. It has a natural sanatorium surrounded by pine trees.

Kud.—This hill station with an altitude of over 5,700 feet above the sea level is situated on the Banihal Cart Road, at a distance of 66 miles from Jammu. It commands picturesque scenery. During summer months, it is an ideal hill station for the people of Jammu Province and the neighbouring areas in the Punjab.

Sanasar.—Sanasar is a beautiful valley at the top of Batote Range and is a good health resort. A fair-weather motorable road has recently been constructed from Patni top to provide easy access to this place.

788 491 Besides, there are a number of places of pilgrimage both in Jammu and Kashmir, which attract a large number of people. Sri Amarnath cave in Kashmir situated at an altitude of 12,729 feet above the sea level, is an all-India Hindu shrine and attracts pilgrims from places far and near every year. The road from Srinagar to Pahalgam, about 60 miles, is metalled, and thence there is a ponyi road of about 27 miles to this cave. Sri Vaishno Deva in Reasi Tehsil in Jammu Province similarly attracts large number of pilgrims every year. The road is open to motor and lorry traffic as far as Katra, and from that place, the cave can be approached by ponies or mules. Hazratbal, at a distance of about 5 miles from Srinagar, has a shrine of Muslims associated with the holy Prophet. The shrine is approached both by a metalled road and Lake Dal and attracts many Muslim visitors.

000 The Jammu and Kashmir State provides a vast field for men of different tastes and interests. The holiday-maker finds in Kashmir the chief garden of Asia, with scenery hardly surpassed anywhere else in the world. For the lover of sport a wide range of game is available. The botanist and the zoologist have here a great wealth of flora and fauna. The lovely glens and the shaded mountain spurs in their picturesque settings provide an inexhaustable theme to the genius of the poet and a background for the contemplation of the philosopher. For the

end of 1941. A similar institution has been started at 000
Jammu also. The Sericulture industry which is a Govern- 655
ment monopoly and the carpet industry which has in
recent years received subsidies provide employment for 463
thousands of labourers. The increased industrial activities of the State have opened new avenues for industrial labour.

* * * * * * *

The first Municipal Committees established in the 633
State were purely official bodies, financed by Government and consisted of 24 nominated members in the case of Srinagar and 18 in the case of Jammu. The Governors of the respective Provinces functioned as *ex-officio* Presidents. In 1913, the constitution of the Municipal Committees was revised. The Srinagar Municipality was given 8 elected and 16 nominated members, and the Jammu Municipality 6 elected and 12 nominated members. One elected seat in each municipality was specially reserved for traders. In 1921 the right of election of a Vice-President from among the members of the Committee was granted.

The constitution of the Municipal Committees was further revised in 1927-28 and the elected element raised to
one-half. In 1936, the franchise qualifications were [666]
lowered and brought in line with those prescribed for the Praja Sabha election. The elected element was substantially increased to provide a clear majority. The Municipal Act recently passed provides that unless the Government otherwise direct, the appointed members should not exceed one-fourth of the whole Committee. This Act has also enlarged the scope and powers of the Committees in many respects. A new procedure has been laid down for constituting municipalities and altering units or exluding areas from municipalities, and provision has been made for giving opportunities to the inhabitants of those areas that are proposed to be included in or excluded from the municipal limits to submit their objections within a specified time limit.

To guard against overcrowding in the cities of 361 ●
Jammu and Srinagar, several areas have been notified under the Town Planning Act and schemes for their development are under consideration. The Town

● 361 Planning Department advises the Town Area Committees with regard to their Town Planning problems. Special surveys for the development of important holiday centres like Sonamarg in Kashmir Province and Sanasar in Jammu Province are being carried out.

* * * * * * *

158 Education has made very great advance in recent years. University education is received by over 2,400 pupils including a number of girls, in the colleges maintained by the Government at the capital cities, and is very cheap. The Sri Pratap College, Srinagar, has been split into two separate colleges, *viz.*, an Intermediate College and a Degree College, in order to remove congestion and improve the standard of the teaching. Pre-University education has been practically free. The Compulsory Primary Education Act was passed in 1930 and as stated above, primary education for boys is free and compulsory in cities and important towns. Books are supplied free to boys of primary classes throughout the State on a very generous scale. Secondary education is free, except in a few High Schools in the capital cities and Mirpur town, and even in these schools, only about 33 per cent. of the boys pay fee and the rest are free scholars. Liberal scholarships have been provided to encourage education. In addition to this, special grants are included in the budget every year for scholarships to pupil belonging to educationally backward or poorer communities. Special scholarships have also been ear-marked for students from the Frontier district who read in the high schools or the colleges at Srinagar and for girl students reading in colleges within the State or outside.

Since 1925, the number of pupils in Government and aided educational institutions has increased from 44,601 by about 165 per cent., to over 1,18,000; the number of the institutions from 706 by over 167 per cent. to 1,888 and the expenditure on education from Rs. 10.75 lakhs by over 144 per cent. to Rs. 26.24 lakhs. Although the pace of education has thus been accelerated, much still remains to be done, and His Highness' Government are quite alive to their responsibilities in the matter. Following the publication of the report of the Basic Education Committee (popularly known as the Wardha Committee), found that during the last forty years, from 1891 till 1931, while the population has increased by 43 per cent. the number of houses has also kept not only steady pace therewith but has actually exceeded the proportion the increase being 49·9 per cent. or say 50 per cent. The highest increase in the number of houses has taken place in the Kashmir Province which records a rise of 20·3 per cent. over the last decade, the Frontier Districts follow with an increase of 11·3 per cent. and Jammu Province showing only 6·6 per cent. increase. The higher increase in Kashmir Province is due to the high rate of increase of the Kashmir population as compared to Jammu, which during the last 40 years has only increased by 24 per cent. against 65 per cent. increase of Kashmir Province during the same period. This reveals a close correspondence between the increase in the number of houses and in population. 162x

A novel feature of the present Census was the carrying out of permanent house-numbering in the cities of Jammu and Srinagar which was done by affixing iron plates bearing house-numbers on the doors of houses which besides serving the purposes of Census will prove of great utility to the Municipalities, Electric and Postal Departments. 342 361

57. Variation in the size of house-hold.—The marginal table shows for the whole State the number of persons per house as also the average number of houses per square mile at each of the five Censuses commencing with the Census of 1891, while the Subsidiary Table VII of this chapter contains the figures for each of the natural divisions.

Census.	Persons per house.	Houses per square mile.
1891 ..	6	6
1901 ..	6	6
1911 ..	6	6
1921 ..	6	7
1931 ..	5	8

It is apparent that in the present decade the number of houses per square mile has increased from 7 to 8 *i. e.*, by 14 per cent. which no doubt presents a satisfactory improvement in the building activities. The area of the State being much larger in proportion to its population the figure of 8 houses per square mile represents an exceedingly low density of inhabited houses as compared with other parts of India. The house density of the Baroda State at the current Census comes to 69 houses per square mile while that of All India stands at 31·7 in 1921, and consequently the comparative position of this State in respect of houses per square mile, is an inferior one. The increase has been the highest in the Jhelum Valley Division which shows an improvement of 19·2 per cent. over the past decade, the Sub-montane and Outer-Hills following in descending order of 5·3 per cent. and 5·2 per cent. and the Indus Valley registering no improvement at all.

.From Subsidiary Table VII, it will appear that the average number of persons per house in the entire State has dwindled from 6 to 5 *i. e.*, by 20 per cent. which would represent an abnormal reduction in the size of the family but in reality this is not the true state of affairs as in the calculations the decimal figures have been altogether left out of account, quantities above ·5 being taken as full numbers and below ·5 being omitted. The actual figures show that the number of persons has really decreased from 5·5 in 1921 to 5·4 in 1931 which shows a decrease of 1·8 per cent., a very negligible difference practically pointing to the conclusion that the size of the family is steady or has grown smaller by an inappreciable degree. The internal natural divisions show that there has been no change either in the Semi-mountainous Tract, the Outer-Hills or the Jhelum Valley Division.

58. The Family.—The "Family" for Census purposes was understood to consist of persons who usually lived and dined together with their resident dependents, but the definition is not complete as there may be certain families whose members on the Census night might be residing and dining elsewhere and might have escaped registration. Similarly on the Census night certain families from different localities may be residing together in a 592 659x

SUBSIDIARY TABLE VI.

VARIATION BY TEHSILS ACCORDING TO DENSITY.

(*b*) *Proportional Variation.*

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Natural Divisions.	Decade.	Proportionate variation in tehsils with a population per square mile at the commencement of the decade of			
		Under 150	150-300	300-450	450-600
1	2	3	4	5	6
JAMMU AND KASHMIR STATE ..	1921-1931	+ 7·6	+ 20·5	— 30·6	+ 276·6
	1911-1921	+ 5·6	+ 3·9	+ 7·7	....
	1901-1911	+ 16·7	+ 6·3	— 6·6	— 13·7
I. The Sub-montane & Semi-mountainous Tract	1921-1931	....	+ 10·0	+ 10·6	+ 7·9
	1911-1921	....	+ ·7	+ ·4	+ 12·8
	1901-1911	....	— 2·6	— 6·6	— 13·7
II. The Outer Hills ..	1921-1931	+ 6·0	+ 8·7	....	....
	1911-1921	+ 2·9	+ 3·6	....	....
	1901-1911	+ 18	+ 5	....	....
Jammu Province ..	1921-1931	+ 6·0	+ 9·3	+ 10·8	+ 7·9
	1911-1921	+ 5·9	+ ·3	+ ·4	+ 12·8
	1901-1911	+ 16	+ ·6	— 6·6	— 13·7
III. Jhelum Valley (Kashmir Province) ..	1921-1931	+ 11·8	+ 9·2	— 40·1	+ 100
	1911-2921	+ 10·7	+ 6·2	+ 9·8	....
	1901-1911	+ 16	+ 11·2	....	....
IV. Indus Valley (Frontier Districts) ..	1921-1931	+ 12·1	....	....	....
	1911-1921	+ 3	....	....	....
	1901-1911	+ 14·2	....	....	....

SUBSIDIARY TABLE VII.

PERSONS PER HOUSE AND HOUSES PER SQUARE MILE.

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District, Jagir or Illaqa and Natural Divisions.	Average number of persons per house.					Average number of houses per square mile.				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
Jammu and Kashmir State ..	5	6	6	6	6	8	7	6	6	6
I. The Sub-montane and Semi-mountainous Tract ..	*4*	*4*	*5*	..	..	*53*	*56*	*52*	..	..
Jammu District ..	5	4	4	..	..	60	68	61	..	..
Kathua District (Jasmergarh and Kathua tehsils only) ..	5	5	5	6	5	48	44	43	35	..
Mirpur District (Mirpur and Bhimber tehsils only) ..	4	4	4	..	..	51	51	46	..	..
II. The Outer Hills ..	*5*	*5*	*6*	..	..	*20*	*19*	*17*	..	..
Kathua District (Basohli tehsil only)	5	5	5	5	5	23	24	25	38	..
Mirpur District (Kotli tehsil only) ..	5	5	5	..	..	20	33	32	..	..
Udhampur District ..	5	5	6	..	..	10	9	9	..	..
Reasi ..	6	6	6	..	..	23	22	20	..	..
Poonch Jagir ..	6	6	7	7	7	41	36	31	..	..
Jammu Province ..	5	5	5	6	5	25	27	26	..	..
III. The Jhelum Valley (Kashmir Province) ..	*6*	*6*	*7*	*8*	*7*	*31*	*28*	*23*	*19*	..
Kashmir North ..	6	6	7	..	..	28	24	19	..	..
Kashmir South ..	6	6	6	..	..	49	49	38	..	..
Muzaffarabad District ..	6	7	7	7	7	16	14	13	9	..
IV. The Indus Valley (Frontier Districts)	*5*	*6*	*6*	*6*	*4*	*1*	*1*	*1*	*75	..
Ladakh District ..	5	5	6	..	..	1	1	1	..	..
Gilgit ..	6	7	7	..	..	2	1	1	..	..
Frontier Illaqas ..	6	7	6	..	..	1	1	1	..	..

* Apparently based on cultivated area.

CHAPTER II.

URBAN AND RURAL.

59. Reference to Statistics:—

Imperial Table III—Towns and villages classified by population. 000

" " IV—Towns classified by population with variation since 1891.

" " V—Towns arranged territorially with population by religion.

Subsidiary " I—Distribution of the population between towns and villages.

" " II—Number per mille of the total population and of each main religion who live in towns.

" " III—Towns classified by population.

" " IV—Cities.

60. Scope of the Chapter.—In the previous chapter the population has been treated *en masse*. This chapter proposes to split up that whole into two classes *viz.* Town Dwellers and the Village Folk. The towns and villages are further arranged into several classes according to their importance from the demographic point of view. But before anatomising the statistics it would be of interest to inform the reader of the principle which has been acted upon in determining the status of a locality as a town or otherwise, of the method by which the final Census was conducted and of the value to be attached to the figures. 659 361

61. Definition of City, Town and Village.—The definition of Town and City as laid down in the Imperial Census Code, 1931, did not differ from that adopted in 1921 and is reproduced below for facility of reference:—

"28. Town includes :—

(1) Every Municipality.

(2) All civil lines not included within municipal limits.

(3) Every Cantonment.

(4) Every other continuous collection of houses, inhabited by not less than 5,000 persons, which the Provincial Superintendent may decide to treat as a Town for Census purposes. In Native States, where there are no municipalities, this definition will have to be extensively applied.

Note :—In dealing with questions arising under head (4), the Provincial Superintendent will have regard to the character of the population, the relative density of the dwellings, the importance of the place as a centre of trade, and its historic associations, and will bear in mind that it is undesirable to treat as towns overgrown villages which have no urban characteristics.

29. City means :—

(1) Every town containing not less than 100,000 inhabitants.

(2) Any other town which the Provincial Superintendent may decide to treat as a City for Census purposes.

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In dealing with such cases the considerations mentioned in the note to Article 28 should be borne in mind—

> 27. *Village.*—The definition must vary according to local conditions. Where there has been a recent survey, and the revenue village (or *Mauza*) is a well-recognized unit with definite boundaries, it is clearly desirable to take this area as the Census village. The whole district being parcelled out into such villages, of which a complete list is kept at head-quarters, the adoption of this definition obviates all risk of any houses in any portion of the district being over-looked.
>
> Where the territorial village is uncertain, recourse must necessarily be had to the residential village".

Municipalities .. 3
Cantonments .. 3

62. Standard adopted.—There are no civil lines in the State while the municipalities and cantonments are numbered as shown in the margin. Action under head (4) was therefore necessary. But it will be seen from the above extract that although a Provincial Superintendent is allowed certain latitude in framing his list of towns under head (4) he is not given a *carte blanche* and his discretion is circumscribed by considerations of urbanity, density of houses, and other concomitants of modern town life. The element of urbanity is indeed of vital concernment to prevent mere grown up rural tracts from masquerading as towns and it is exactly here that one feels like walking on treacherous ground. In the information supplied by the District Census officers the factor of personal equation plays no little part. The Provincial Superintendent must therefore possess an intimate knowledge of local conditions before either accepting or rejecting the claims of a particular place to recognition as town.

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Many writers have nevertheless sought to impose distinction between the two sections of population by holding the urban life as communal and the rural as individualistic and in support of it have pointed to the provision and use of several civic amenities like water supply, sewerage system, means of communication etc. in common by the inhabitants of the cities. The individualistic living in the villages is brought out by saying that the villagers own their separate wells, cesspools etc. But this cannot be accepted without reserve, for every inhabitant of a village cannot dig a well for his sole use without converting the whole village site into wells nor can a citizen rely for his supply of water on the public tap alone, which by the way conduces more to petty quarrels and wranglings than to amicable relations. The facts indeed seem quite the reverse. In villages the people generally partake of each other's joys and sorrows irrespective of caste or religion, while in cities and towns sympathy interacts within a limited circle of friends and acquaintances and an individual can secure isolation in the busy hum of urban life to his heart's content, even though he may not be of the tribe of Marcus Aurelius. It does not mean that communal living can be ignored altogether in determining the urbanity of a locality but it does mean that it cannot be relied upon as the sole or the most important line of demarcation between urban and rural. On this point Mr. J. T. Martin, M. A., I. C. S., the Census Commissioner for India for 1921 thus remarks in his all India Report:—

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> "It is always difficult to make a clear distinction between a small town and a large village, and there is little doubt the municipalities and places treated as towns contain a considerable population which is largely rural in character, especially as the boundaries of some municipalities are owing to local sentiment widely extended and include a good deal of agricultural land."

Enough of it however, we need not indulge in erudite discussions as it would be utopian to expect an ideal definition free from all drawbacks. The definition in the code is well suited to Census requirements. The indigenous population also understands tolerably well the distinction between a town and a village as is indicated by their use of the word "Qasba" for

659 land revenue has been adopted as the entire State with the exception of the area known as Political Agency (Frontier Illaqas) has been covered by the Settlement Surveys and a complete record of the villages is now available.

63. Manner of obtaining Statistics.—Elaborate arrangements were made to collect accurate figures of population in the two cities on the Census night. A special posse of enumerators was posted at all points of ingress and egress and at important market crosses with instructions to permit no one to pass by without censusing him unless he could produce a pass and thus convince the enumerator concerned that he had been enumerated already. Traffic had been suspended except in emergency cases and the public in general had been requested to keep at home between the hours of 7 P. M. to 12 P. M. The travellers by Railway at the Jammu City Station were censused within the Railway premises and supplied with passes to prevent double enumeration. The supervising Census agency kept on making rounds and checking the work of enumerators. The arrangements were maintained till the dead of night. The Census Commissioner was out on tour inspecting the arrangements in the Muffasil and his car which entered the Jammu City limits at 11 P. M., was challenged at not less than half a dozen places for production of a pass and it was only when the enumerator recognised him at close quarters that his car was allowed to proceed after a word of cheer from the Census Commissioner. It can, therefore, be safely said that the margin of inaccuracy in city figures does not exist, and if it is there at all it is so microscopic as not to deserve any serious consideration. As regards other urban localities they were censused like the rest of the country. The time for final enumeration did not coincide with the celebration of marriages on any large scale nor were there any fairs and as such no appreciable fluctuation in population was evident. The statistics of urban population may therefore be taken as reliable.

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64. Number of Towns.—If there is truth in the proverb "God made the country and Man made the town", it will be conceded without demur that India is essentially a God-fearing country and has not ventured to disturb His plan of creation to any great extent. While every country of the West which proudly prefaces her name with 'civilised' or 'advanced' has quickly urbanised herself India has remained predominantly rural. The State as a part of India does not share a better fate. The pace of urbanisation in the State is necessarily slow, conditioned as it is by paucity of good internal communications, lack of industrial initiative and enterprise, low literacy of its inhabitants and consequent conservative outlook on life, to which may be added comparative poverty of the people which acts as a check to ambition or flourishing trade conditions. Moreover while towns in other countries are great manufacturing centres, here the title is generally appropriated by places which are held in historic or religious veneration. There are of course a few notable exceptions but they are exceptions which prove the rule. In the presence of such hard facts it requires a stoic's courage to face any excision from the town list without trepidation and the list at the current Census contains accordingly 39 towns inclusive of cantonments which have been treated as full-fledged towns. The number as determined at previous Censuses is shown as below:—

1891	1901	1911	1921
8	5	61	37

and may be taken as a commentary on the factor of personal equation already referred to. Thus while the Census Superintendent in 1901 seems to have carried the principle of rigid application of the definition to one extreme that of 1911 seems to have taken it to the other. My predecessor was disposed to be less liberal and followed the golden mean though in treating Hunza as a town he also seems to have attached undeserved importance to that locality. On the present occasion five new towns have been added viz. (1) Katra in the Riasi district, (2) Uri in Muzaffarabad district and (3) Gilgit Cantonment in the Gilgit district, (4) Badami Bagh Cantonment and (5) Machh Bhawan in Srinagar district, while Hamirpur Sidhar in Jammu district and Hunza in Political Agency Area have been deleted, the former having

been deposed from its urban pedestal by the action of the Chenab river and 369
the latter having been denied the privilege of being classed as a town by the Political Agent, Gilgit. Zunimar which was treated as a separate town in 1921 361
has also lost its separate position by having been amalgamated with Srinagar City. The net increase in the number of towns thus comes to two only.

65. Distribution of Towns by Natural and Administrative Divisions.—Imperial Table V gives the number of towns in each administrative division. The number found in each natural division is given in the margin. The Jhelum Valley Division comprising as it does the Happy Vale of Kashmir with its fertile soil and bracing climate naturally takes the lead. The mountainous country of the Jammu Province comes off second best as the gregarious instincts of man cannot flourish on hills and ravines with scant vegetation and scattered cultivation. The Indus Valley segregated by mountain barriers which in their pride kiss the sky afford the least scope for urbanisation and is relegated to the rear. 361

I.	Sub-montane and Semi-mountainous ..	19
II.	Outer Hills ..	10
III.	Jhelum Valley ..	15
IV.	Indus ..	4

With the reader's indulgence we shall go a little into detail about the characteristics of these towns in these divisions. 361

Towns in the sub-montane and semi-mountainous tract are market places 439
for the surrounding country. Leaving aside the city of Jammu for a later consideration, the town of Akhnoor occupies a commanding position on the river Chenab at a place where the river debouches into the plains and becomes navigable. The town exports *Ghee* (clarified butter) *Banafsha* (Viola adorata) and *Anardana* (Pomegranate Seed) to British India and other parts of Jammu and supplies the adjoining villages with salt, oil and other articles which the soil cannot yield and have to be imported by the farmer. Timber is available in a large quantity and an industry for building materials and furniture has bright prospects of success. The town was visited by famine in 1978 and by plague in 1979 which exacted a toll of nearly a hundred human lives. Samba, Sri Ranbirsinghpura, Kathua, Parol, Bhimber and Manawar are other towns of the same type. Samba was once a hill principality. It is noted for its *Khadi* weaving and calico printing. Sri Ranbirsinghpura possesses the advantage of being served by Railway. It was founded by the late lamented Maharaja Ranbir Singh Sahib Bahadur, after whom it is named, but it has not flourished according to royal expectations. The town has indeed little room to expand except on the northern side and there is no industry which can attract population from the villages surrounding it. Kathua exports rice to Pathankote and Gurdaspur in the Panjab and is linked with Jammu by a motorable katcha fair weather road. Mangoes abound in the locality. Parol suffers from lack of good communications which affect its trade balance. It is further the Bengal of the State where malaria rages in an endemic form. Bhimber trades in wheat, rice, hides and a little *Khadi* with Gujrat and Lalamusa in the British territory and with Rampur Rajouri and Kashmir in the State. It is an old historic town. During the Mugal period it was at the summit of its glory as the road from Delhi to Kashmir by which Mugal Emperors travelled lay through it. Manawar is connected with Gujrat in the British territory and with Jammu, Akhnoor and Bhimber in the State. It exports wheat, rice, hemp, banana, and a few varieties of fruits like pomegranate. It was visited by drought in 1979 and by the locust swarms in 1986 which foreboded calamity to the agriculturists and which was averted by the prompt and effective measures adopted by the State. Mirpur carries on a thriving trade in wool, hides and *Ghee* with Jhelum, Gujranwala, Lyallpore and Amritsar. *Khadi* is manufactured and sold in mountainous tehsils of Kotli, Rampur Rajouri and Poonch. The linking of the town with the British territory by a motorable road and the opening of the interior of the surrounding country by good roads are necessary for the maintenance and increase of its commercial prosperity. In 1978 it was visited by a famine and in 1981 by plague which carried away about 200 human lives. A Notified Area Committee has been formed in the town to look to its sanitary needs.

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a religious town possessing the tomb of Sheikh Nurdin which is held in veneration by the Kashmiri Muslims. Machh Bhawan is a sacred town of the Hindus where people from different parts of India and the State flock annually to perform *Sharadhas* of their deceased relatives. *Lois* are manufactured and carving work is carried on. Pampur is famous for its crop of saffron. *Pattoo* is also manufactured and sold. In 1893 and 1903 floods inflicted damage on the town but Government aid in the form of Taccavi advances, remission of revenue, grant of timber and Shali at concession rates quickly alleviated distress. Anantnag, Verinag, Doru and Bijbehara are trading and industrial towns. Willow work, manufacture of *gabbas*, *pattoos* and *namdas* are carried on. Anantnag is also famous for its wood-carving. Verinag and Anantnag possess beautiful springs, the former being the source of the river Jhelum. Shopyan is famous for its fine apples and woollen blankets. Muzaffarabad is an emporium of trade for Karnah, Kishenganga valley and the rest of the neighbouring country. Turbans and blankets are manufactured and exported. Weaving is the chief industry. *Ghee* (clarified butter) and walnuts are exported to Rawalpindi. Uri owes its importance to its situation on the Jhelum Valley Road which has given a great fillip to its trade.

Towns in the Indus Valley Division.—Gilgit owes its importance to its being the head-quarters of the district. The Political Agent also has his head-quarter here. Ordinary trade in cotton piece-goods, brass utensils, tea, sugar and salt is carried on with Bandipur, Srinagar, Yarkand and Kashgar. Ladakh is inhabited mainly by the polyandrous Buddhists who follow agriculture. Trade is in the hands of Hindus and Muslims. It has commercial relations with Central Asia and serves as an exchange for *Namdas*, *Charas*, silk, woollen carpets from Chinese Turkistan and tea, sugar and cloth to Chinese Turkistan. Skardu, another town in this division, is famous for its apricots and *Zeerkah* which form the main articles of export.

66. Types of Towns.—The above analysis which might have seemed boring to some and might have called up in others the happy or unhappy reminiscences of school days will be found to be a necessary preliminary to the determination of types of towns in the State. From what has been said above it will be clear that most of the towns in the State are old historical towns or *fairs* for exchange of agrarian produce and have much leeway to make before they can be designated as industrial towns. This is specially the case with the towns in the Jammu Province and Frontier Districts. In the Kashmir Province Pattan, Bijbehara, Verinag, Muzaffarabad and Uri partake of the nature of agricultural and trading towns while the remaining 10 are industrial. Even in industrial towns machinery plays only a limited part in production which is carried on as a cottage industry except at places where the Co-operative Department has organized unions of artisans. The Industries Department has indeed started peripatetic parties for demonstration of up-to-date designs and up-to-date scientific appliances to the weavers in the Mofussil. 361

67. Rising & decaying Towns.—Parol, Basohli and Ramnagar in the Jammu Province seem to possess little prospects of a bright future. The ravages of malaria in Parol, extinction of weaving industry in Basohli and seasonal curse in Ramnagar have already been referred to as causes of their anticipated decay.

Katra and Uri are rising towns. The former due to the influx of pilgrims and the latter due to its importance as a halting station on the Jhelum Valley Road bid fair to prosper.

Class	No.	Population
IV ...	2	[illegible]
V ...	4	[illegible]
VI ...	31	[illegible]

68. Towns by class.—Excluding cities from consideration the number of towns in each class with their aggregate population is exhibited in the margin. The only two towns in class IV (10,000 to 20,000) are in the Jhelum Valley Division while towns in class V (5,000 to 10,000) come exclusively from the Jammu Province (3 from the Sub-mountain and 1 from the Outer Hills) with the exception of Baramulla which falls in the Jhelum Valley Division. The rest of the lot 31 in number are all below 5,000 falling in class VI. The aggregate population as we rise to each higher

361 class decreases. Thus the population living in towns of class IV is only [illegible] per cent. of the total urban population of the State, that in class V is [illegible] per cent. while population in towns of the lowest class is [illegible] per cent. The remaining [illegible] per cent. of the urban population dwells in the two cities. If we consider the statistics of each Natural Division they will be found to be further illuminating. In the Sub-montane Division only [illegible] per cent. of the urban population of the division excluding the city lives in towns of class V with a population of [illegible] to 10,000 and the remaining in the lowest class. In the Outer Hills the percentage dwindles down to [illegible] in class V thus leaving [illegible] per cent. to the lowest class. In the Jhelum Valley Division, leaving the city, the percentage is [illegible] in class IV and [illegible] in class V. The Indus Valley Division has no urban population in any class higher than the VI.

69. Variation in the number of Towns of each class.—The cities of Srinagar and Jammu which belonged to class I and III respectively have maintained their status as heretofore. A new class of towns has, however, sprung up in Sopore and Anantnag which have progressed from V to IV class during the decennium. It is remarkable that there was no town in class IV either in 1931 or in 1911. This has led to a corresponding reduction in the towns in class V which are [illegible] only as against [illegible] in 1931. In 1911 the number of towns with population between 5,000 to 10,000 was [illegible]. At both the previous Censuses, however, [illegible] was treated as a separate town which on the present occasion has been merged in the Srinagar city. In the lowest class the number of towns at the current Census shows an increase of [illegible] compared to 1931 and a decrease of [illegible] compared to 1911, when an unduly large number was included in this class.

70. Variation in the population of each class.—The inset diagram exhibits the population in each class since 1911 and shows the fluctuations that it has undergone during each decade. All classes have flourished excepting V which as already stated has suffered because some of the towns which were included in it have risen to the next higher class. The increase in classes III and VI is particularly welcome as these were showing a retrogressive tendency in 1931.

Class	Years			Percentage of Increase [illegible]	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
IV ...	......	......	[illegible]	......	......
V ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
VI ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

71. Individual Urban Areas.—But in the above comparison places which were not treated as towns in [illegible] or in [illegible] or which were then treated so but have since been left out now stand included and their figures of population have been adopted as given in the tables for [illegible] and [illegible] without attempting any adjustment, and a critical reader might not be satisfied with the result, however, [illegible]. In the statement on the left the urban population of constituent urban areas alone is taken. The aggregate population of all classes of such towns at the current Census comes to [illegible] compared to [illegible] in [illegible] and [illegible] in [illegible] showing an increase of [illegible] per cent. over the figures of [illegible] and [illegible] over those

Class	Years			Variation	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
IV ...	......	......	[illegible]	[illegible]	......
V ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
VI ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

361 of 1921. Compared to the general increase in the population of the State the pace of urbanisation has not been slow. No doubt the cities contribute to this increase in the towns by their progress of 17·4 and 22·3 per cent. in the decade but the conditions in general have been favourable to increased fertility and human production every-where and but for the towns in the margin every town has shown an upward inclination. The only decreases that arrest attention are those under cantonments which do not merit serious consideration as the population of a cantonment varies with the strength of army present there at a particular time and not as a result of ordinary laws of natality and mortality. The decreases under other towns are too trifling to deserve attention and may be attributable to migration without implying defect in the birthrate or being an index of decline. The decrease in class V is misleading as explained in para. 70 above. On the whole the prospect is full of promise.

[illegible]	... [illegible]
[illegible]	... [illegible]
[illegible]	... [illegible]
[illegible]	... [illegible]
[illegible]	... [illegible]
[illegible]	... [illegible]
[illegible]	... [illegible]

72. **Some large Towns.**—In the margin are given a few large towns with their population figures for 1921 & 1931. Of these Sopore and Anantnag may be taken as specimens of industrial towns approachable by motorable roads while Poonch and Kathua may be treated as agricultural and trading towns. A glance at the figures will convince the reader that the future of urbanisation is bound up with industry and not with agriculture as the latter profession is already overcrowded and a safety valve for the surplus population now concentrated on the soil is badly needed. Thus Sopore shows the highest increase while Kathua the lowest. Poonch inspite of being the head-quarters of Raja Sahib of Poonch and the seat of Jagir offices which thereby naturally have a large number of outsiders within its precincts cannot compete with Sopore. Kathua which has no such temptations to hold out is the last in the scale. Whatever therefore stimulates industrialisation quickens the pace of urbanisation in proportion to the extent of the former. In Western countries also the population was preponderantly rural before the manifestations of the industrial revolution were felt.

Town.	1921.	1931.	Percentage of increase.
Sopore ...	[illegible]	[illegible]	+ [illegible]
Anantnag ...	[illegible]	[illegible]	+ [illegible]
Poonch ...	[illegible]	[illegible]	+ [illegible]
Kathua ...	[illegible]	[illegible]	+ [illegible]

P/162 73. **Total Urban Population.**—The total urban population of the State at the current Census is [illegible] compared to [illegible] in 1921 and [illegible] in 1911. The urban population by Natural Divisions is given in the margin. The increase is not due to any tendency on the part of the rural population to desert its habitations for the towns but due to a high rate of natality in the latter itself. No doubt education, trade, hospitals, etc., serve to attract the village-folk into urban areas, particularly cities, but such migration is only of a temporary nature and does not affect the figures of town population to any appreciable extent. If we compare these figures of urban population in other countries and parts of India as has been done in the diagram facing this page we find that though we have been advancing from decade to decade, there is still much room for improvement. Thus in England the percentage of urban to total population is [illegible] while a similar percentage for this State comes to [illegible]—an unenviable figure indeed, pointing unmistakably to the concentration of population on the soil. The ratio is highest in the Jhelum Valley where it is [illegible] per cent. and lowest in the Outer Hills Division where it is a poor [illegible] per cent. In the Indus Valley the population goes up slightly so as to come to [illegible] per cent. while the Sub-montane Tract has a respectable [illegible] per cent. if the city figures are included, in which case it excels the general average for the State.

Sub-montane	... [illegible]
Outer Hills	... [illegible]
Jhelum Valley Division	... [illegible]
Indus Valley Division	... [illegible]

361 74. **Average Population of a Town.**—The average size of a town (including the city of Jammu) in the Sub-montane Tract is limited to [illegible] persons

361 as compared to 5,505 in 1921 and 4,535 in 1911. If the city were excluded the average would sink to 3,540 persons per town. In the Outer Hills a town contains on an average 2,876 souls compared to 2,690 in 1921 and 2,045 in 1911. In the Jhelum Valley Division the average population per town works out at 15,310 inclusive of the Srinagar city and shows an excess of 441 persons over 1921 figures and of 6,531 over 1911 figures. If the city were left out of count the average would descend to 4,220. In the Indus Valley the conditions under which urbanity labours seem to be on a par with those in the Outer Hills and the average per town stands at 2,603 compared to 2,758 in 1921 and 1,683 in 1911. For the entire State the average comes to 8,777 persons as against 7,884 in 1921 and 4,032 in 1911 the increase being 17·3 per cent. which is higher than the general increase in the entire population. The statement in the margin illustrates the percentage of increase in the average population of towns in each Natural Division when compared to last Census. The average population of a town in some of the Indian Provinces and States is compared with the average for this State in the diagram opposite which needs no comment.

I.	Sub-montane	[illegible]
II.	Outer Hills	[illegible]
III.	Jhelum Valley Division	[illegible]
IV.	Indus	[illegible]

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75. **Sexes in Towns.**—The distribution of urban population by sex is intended to give an insight into the character of a town as the preponderance of males over females is taken as an index of the town being industrial and commercial. For it is industry and commerce which by their rising wages attract rural labour which is generally male, the reason obviously being the precarious nature of the labourers' livelihood precluding the labourer from taking kindly to the idea of carrying a burden of wife in the working market. The labourer himself is more often than not a migratory bird who comes to eke out his meagre resources and returns home as soon as his purse is full. But this object is to a great part baffled when we find that a great disparity prevails between the sexes throughout the State. For every thousand males in the State there are only 881 females. In the urban population the fact is more disquieting as the proportion falls to 781 females per 1,000 males only. In the Natural Divisions by which statistics are exhibited in the Subsidiary Tables the figures are found to fluctuate between 673 to 891. The Sub-montane Tract inclusive of the Jammu city shows the lowest number of females per 1,000 males viz. 673 but if the city figures be ignored the figure rises to 702. The disparity is thus most acute in this tract. In the Outer Hills the males outnumber females by 227 per 1,000 i.e. there are 773 females per 1,000 males in the urban population of this division. In the Jhelum Valley Division the proportion is 831 to 1,000 including the city of Srinagar and 795 without it. This disparity is the least observable in the Indus Valley where the proportion is happily above the average for the State, being 891. It is probably the Buddhist custom of polyandry and polygamy that tends to arrest any abnormal rise in either sex and thus secures a comparatively better proportion between the sexes. The proportions in some other Provinces and States of India are illustrated and compared in the diagram facing this page.

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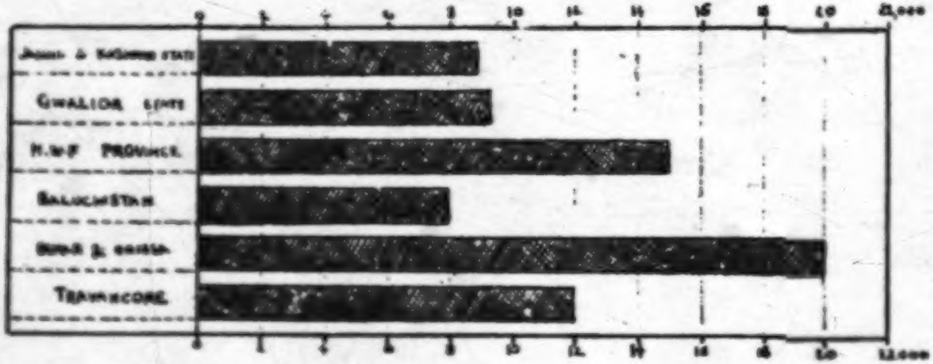
76. **Religion in Towns.**—As will be seen from Subsidiary Table II the Sikhs leave all others behind in their fondness of town life in the Sub-montane and the Indus Valley Divisions. The figures of Buddhists in the former tract are misleading as there were only 9 Buddhists in that tract at the time of the Census all of whom were caught in the heart of the city of Jammu, otherwise this division has no permanent Buddhist population. In the Outer Hills and the Jhelum Valley Tract the Hindus lead the way while Sikhs come second. The Muslims follow the rear. The reasons are obvious. It is a common almost a stale observation that minorities flourish most in the towns which are more cosmopolitan than the villages. Though this table does not include Zoroastrians and Christians it will not be amiss if a word is added about them. The Europeans in the State are either traders or Government servants or Missionaries who generally reside in cities and towns. Possibly there might be an individual driven to embrace the austere life of a village by a zealous desire to convert the local inhabitants to his mode of religious

6:India G-3 [illegible] AV1 Kashmir AV1

AVERAGE POPULATION OF A TOWN



[p.94: a]

*162 779 thinking but such exceptions are very rare and very few. The Indian Christians on the other hand being generally drawn from the lower classes both in towns and villages do not change their abode with their religion and are to be found both in urban and rural localities. The followers of Zoroaster are eminently traders by profession and have no occasion to stay in villages. Their number at the current Census is 5 only and four of them were censused in the Srinagar city. Nobody thus shirks town life because he has religious aversion to it but because the economic forces which buffed human life, fix his sphere of action without caring much for his choice, in a particular locality to which he must stick, to make his ends meet. The love of Home is moreover deeply implanted in the human breast and when the definition of Home is narrowed down to the four walls of the house where a person was born those walls acquire a sanctity which is treasured with fondness and love and to desert those walls for a better house in the town looks like a sacrilige and repugnant to the mind.

361 **77. Areality and Proximity.**—It will be interesting to enter into a bit of technical calculation and find out what the mean distance between the towns comes for the whole State as well as for the various divisions composing it. Assuming each town to be a point the mean distance between the towns can be worked out by the application of the following formula:—

$$D^2 = \frac{200}{N\sqrt{3}}$$

Where D is the distance between towns and N is the number of towns per 100 square miles of area. The area of the State being 84,471 square miles and the total number of towns adopted at the current Census being 39 the value of N can easily be worked out as follows:—

$$N \text{ is equal to } \frac{39 \times 100}{84471}$$
$$= \log 3900 - \log 84471$$
$$= 3{\cdot}5911 - 4{\cdot}9267$$
$$= 2{\cdot}6644$$

The value of N having been obtained D that is the mean distance can be found out as below:— $\frac{1}{\wedge}$

$$2 \log D \text{ is equal to } \log 200 - \log N - \log^{3}$$
$$= 2{\cdot}3010 - 2{\cdot}6644 - 2{\cdot}385$$
$$= 2{\cdot}3010 - 2{\cdot}9029 = 3{\cdot}3981$$

$$\therefore \log D = \frac{3{\cdot}3981}{2} = 1{\cdot}6990$$

$$\therefore D = 50 \text{ miles} \quad \text{(By consulting the antilog tables).}$$

Extending the above calculation to the different Administrative Divisions the following results will be obtained:—

Division.	Area.	Number of towns.	Mean distance.
Jammu Province ...	12,378	20	23·8 miles.
Kashmir " ...	8,539	15	25·6 "
Frontier Districts ...	63,554	4	135·5 "

$\frac{1}{\wedge}$ [Errata: cf. category 116, p. 329 for corrections--Analyst]

361 It is manifestly clear from the above that the mean distance between towns is highest in the Frontier Districts and the lowest in the Jammu Province, the Kashmir Province occupying the middle position. The mean distance between the villages according to similar calculation comes to 2·94 or say 3 miles for the whole State. The total number of villages is 8,903 and the total area 84,471.

361 369 **78. Factors influencing growth of Towns.**—The following factors may be taken as determining the growth of towns to a large extent:—

(1) *Situation on great land or water ways.*—This means easy and cheap transport which is vitally essential to foster trade. The cities of Srinagar and Jammu and the towns of Ranbirsinghpura, Udhampur, Akhnoor, Muzaffarabad, Uri, Baramulla, Sopore, Pattan, Anantnag owe their importance to this factor.

(2) *Administrative importance.*—If a town happens to be the headquarters of a Wazarat with Tehsil, Treasury, Post Office, Hospital, School and a Telegraph Office, it naturally attracts a number of shopkeepers and other businessmen and its trade receives incentive. In the District, Tehsil and Munsiff's Courts litigants have to come daily in numbers. The Hospital, Post Office and Telegraph Office also attracts outside population. The School does so in a greater degree. This accounts for the importance of Mirpur, Sri Ranbirsinghpura, Samba, Kathua, Kishtwar, Bhadarwah, Ramnagar, Reasi, Rampur Rajouri, Leh, Skardu, Gilgit, etc.

(3) *Trade Centres.*—For meeting the needs of every day life, however simple they be, the establishment of a market somewhere is required, as each village cannot be self-sufficient or import its requirements from manufacturing centres. Such market places steadily but surely grow into towns catering to a greater and greater number of villages around them and themselves drawing their supplies from bigger emporia of trade or cities. Towns like Akhnoor, Sri Ranbirsinghpura, Samba, Manawar, Bhimber, Kotli and practically every town in Jammu Province and Frontier Districts owes its importance to this factor.

(4) *Organised Industries*—attract rural population into factories and lead to congregation in localities where they are situated. There is not much of organised industry in the State except in the cities but there are towns where it does exist to some extent combined with cottage industry carried on an extensive scale. Thus places like Sopore, Anantnag, Shopyan owe their importance to their industrial activity.

(5) *Religious Veneration*—also leads to growth of towns especially if fairs are held frequently or extend over a long period of time. Katra, Cherar Sharif and Machh Bawan are instances of towns of this nature.

(6) A factor which is likely to give a fillip to urbanisation in an altogether new direction is the exploitation of minerals which is likely to be taken up actively in the near future.

369 **79. Effect of concentration in Towns.**—In villages with a limited population and consequently closer ties of acquaintance or friendship the ignoble passions find little scope for play and are quickly avenged if attempted. Moreover nearly every one has his family and the human passions that lead men astray are consequently little in evidence outside the family circle. In the towns the restrictive influences are comparatively weaker. The labourer is not accompanied by his wife, and his castemen and kinsmen who otherwise exercise a healthy

check upon him are away from the scene of action. The impulse of passion has not to count with any obstacle especially as in cities there is a certain class of "fallen angels" who are prepared to pander to his cravings for monetary consideration. To it may be added the contribution of the "Country Liquor Shop" which is frequently patronized by the labouring classes to drown their cares and worries and relieve them of the fatigue born of physical toil. "With wine in wit is out", and animal passions are inflamed to a degree that is irresistible especially in the case of these illiterate classes. With physical energies enervated by excessive drinking the power of mental resolution and steadfastness is gradually replaced by a weak and effeminate will which cannot resist temptation and is driven to wrong paths. This lax atmosphere is no doubt a blot on urban life though it can be asserted without fear of contradiction that most of the towns in the State are free from it. 369

80. **Villages : Number of Villages.**—The definition adopted for a village at the current Census has already been referred to. The total number of villages comes to 8,903 compared to 8,915 in 1921 and 8,865 in 1911. The number of villages has thus decreased by ·1 per cent. while the population of the State shows an increase of 9·8 per cent. This is due to the amalgamation of smaller villages at the revised Settlements. It is not possible to hazard any conjecture regarding congestion in villages on this basis as we have no means to ascertain the area available for residential purposes in each village. All that we can say is that there is visibly no tendency amongst the new generation of the rural classes to sever their connection with the parent stem. 361 ●

81. **Classification of Villages.**—The inset diagram gives the number of villages of each class at the last three Censuses. It will be seen therefrom that the villages with a population below 500 have been showing a steady decline in numbers for the last three Censuses. All the other classes have on the other hand been steadily increasing. As regards population it is generally congregated in villages with a population of 500 to 2,000 and in those below 500. The bigger villages contain only 8 per cent. of the total rural population. This is due to the mountainous nature of the country affording a meagre livelihood here and there, the number of settlements at a particular place depending on the availability of culturable land. Sometimes indeed a village extends over a number of miles with houses scattered in all directions, each house drawing its livelihood from a small terraced field close-by.

Grade of village.	1931.	1921.	1911.	Percentage of population living.
Under 500 ..	6,912	7,130	7,266	41·9
500 to 2,000 ..	1,904	1,703	1,534	50·1
2,000 to 5,000 ..	82	80	64	7·1
5,000 and over ..	5	2	1	·9

82. **Uninhabited Villages.**—The total number of uninhabited villages comes to 154 compared to 176 in 1921 and 178 in 1911. These are such places as are treated as different[4] units for purposes of land revenue assessment, the arable land whereof is cultivated by non-resident cultivators. These villages abound in the Sub-montane and Outer Hills Divisions of the Jammu Province.

83. **Average Size of a Village.**—The average population per village for the State is 371 compared to 340 in 1921 and 322 in 1911. The increase during the last 20 years registered by an average village comes to 15·2 per cent. while compared to 1921 the increase is 9·1 per cent. In this respect the Poonch Jagir still holds its enviable position, having 785 persons per village. The lowest average is possessed by the sister Jagir of Chenani which has only 192 souls in an average village. Amongst Natural Divisions the Outer Hills with 421 persons per village comes first, followed by 377 of the Jhelum Valley, 340 of the Indus Valley and 308 of the Sub-montane Tract. The average for India as a whole worked out to 417·7 in 1921 and thus exceeds the average for the State by 47 persons.

[4] [Errata: read "separate" for "different"; cf. errata sheet, p. 329, category 11b -- Analyst]

Thus only in the Jhelum Valley Division the Muslims yield their place to the Sikhs while the Hindus occupy a third position in all divisions except the Sub-montane. The causes of variance in proportion of different religious communities in urban life have been referred to above and need not be reiterated here. 162x 779

87. Cities : Area and Density.—The cities of Jammu and Srinagar have witnessed so many improvements during the outgoing decennium that little apology is needed for assigning them a little larger space in this chapter. The Jammu city with a population of 38,613 is situated on an elevation and occupies a single square mile. It is a city of spires and its view from afar is simply charming. Its natural position helps drainage and leads to sanitation but the city is frightfully congested. The only outlet for the city population is towards the Ranbir Canal but even there the almost prohibitive price of land for building site practically bars the average citizen from possessing a more commodious and sanitary house. The city of Srinagar has an area of 11 square miles to 173,573 souls *i. e.,* 15,779 persons per square mile less than half the number living in the sister city. This looks better but need not lead us to infer that the city is free from congestion and there are houses where sun's rays do not penetrate in their diuranal course. The city includes a number of suburbs with agricultural land and open spaces and that accounts for its greater area and lesser density. These also enable it to expand without limit, the open spaces providing healthy lungs to the city. 361

88. Variation in Population.—The proportional increase in city population is exhibited in Subsidiary Table IV. Both the cities show a record increase of 22·5 per cent. but in the case of the Srinagar city the increase is partly ascribable to the inclusion in the city precincts of certain areas, not formerly treated as Municipal. The Jammu city which was showing a fall in numbers for the last two decades has happily entered on a new career of growth and has besides covering the lost ground made a positive addition to its population. This increase is in part attributable to the presence of Government offices at Jammu at the time of Census and the existence of Kashmir coolies who migrate to the comparatively less cold clime of the place in winter, which besides affording protection against weather adds appreciably to their income.

89. Sex in Cities.—Though according to the industrial character of the cities it is Srinagar that should have a less number of females than Jammu, in the table the case is the reverse and the Jammu city shows the greatest disparity in the number of the sexes. This is inexplicable except partly on the ground that the Kashmiri labourers do not carry their families to Jammu and the Government employees belonging to Kashmir Province are also unaccompanied by their wives and children except in a few cases. 162x

90. Religion in Cities.—In their composition by religion the cities of Jammu and Srinagar present a contrast. The former has 62·4 per cent. of its population composed of Hindus and leaves 31·1 to Muslims, 3·3 to Sikhs and 1·4 to Jains and slightly more to Christians. The latter on the other hand has 79·9 per cent. of its population comprised of Muslims and draws from the Hindus 19·4 per cent. of the population only, leaving ·5 to Sikhs and an insignificant proportion to others. The Hindus living in Srinagar city are mostly Kashmiri Pandits, the number of emigrants from the Punjab being insignificant though they form an important trading community. 162x 779

91. Migration in Cities.—In the Subsidiary Table IV the figures under foreign born represent those born outside the State but enumerated in the cities. Specific instructions were issued to the Enumerating Agency to record the cities of Jammu and Srinagar in the column for birthplace but the low intelligence level of our enumerators confounded the question and entries like 'Jammu, Srinagar' were made which could be taken as indicating the particular city or district. The intention to separate figures of city born was accordingly partially fulfilled and figures of emigrants had to be abandoned though with much reluctance. 659x

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92. Future of Cities.—Wide-reaching improvements have been effected in the cities already. Municipal Cinemas, Drainage Schemes, Compulsory Vaccination, Compulsory Primary Education, Widening of roads and shaving off of dangerous corners, Recreation Grounds, and Gardens for women and children are some of the benefits conferred by the Government on the inhabitants of the cities. For Srinagar which stands a constant menace of flood a special flood protection scheme has been chalked out and is being put in effect. To encourage its trade and advertise its art an annual Exhibition is run by the Government. There is no doubt that His Highness' Government, is doing its utmost to make city life attractive and agreeable and that the future of cities is bright and glorious.

SUBSIDIARY TABLE I.

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DISTRIBUTION OF THE POPULATION BETWEEN TOWNS AND VILLAGES.

District, Jagir or Illaqa and Natural Division.	*Average population per*		*Number per mille residing in*		*Number per mille of Urban population residing in towns with a population of*				*Number per mille of Rural population residing in villages with a population of*			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Jammu & Kashmir State	2,777	371	94	906	620	63	80	237	9	71	501	419
I. The Sub-montane and Semi-mountainous Tract	*7,047*	*308*	*96*	*904*	*547*	..	*177*	*276*	*18*	*62*	*423*	*497*
Jammu District ..	10,160	280	135	865	760	..	..	240	..	54	380	566
Kathua District (Jasmergarh & Kathua tehsils only) ..	4,130	308	87	913	..	..	635	365	..	..	312	688
Mirpur District (Mirpur & Bhimber tehsils only) ..	1,805	484	47	953	..	..	636	364	51	70	557	322
II. The Outer Hills ..	*1,876*	*421*	*27*	*973*	..	..	*283*	*717*	*4*	*106*	*536*	*354*
Kathua District (Basohli tehsil only) ..	1,062	406	22	978	..	..	..	1,000	..	..	584	416
Mirpur District (Kotli tehsil only) ..	1,837	456	15	985	..	..	..	1,000	..	71	650	279
Udhampur District (including Bhadarwah)	2,942	279	43	957	..	..	..	1,000	..	34	429	537
Reasi District ..	1,740	356	22	978	..	..		1,000	22	5	542	431
Chenani Jagir ..	....	188	..	1,000	..	..	..	..	..	..	217	783
Poonch	3,152	786	21	979	..		1,000	..	..	240	602	158
III. The Jhelum Valley	*3,520*	*377*	*148*	*852*	*746*	*73*	*59*	*122*	*8*	*53*	*503*	*436*
Baramula ..	6,036	265	43	957	..	451	283	266	12	52	507	429
Srinagar ..	12,380	412	263	737	855	53	..	92	10	65	538	387
Muzaffarabad ..	1,732	301	22	978	..	..	..	1,000	..	30	430	540
IV. The Indus Valley	*2,068*	*240*	*36*	*964*	..	..	..	*1,000*	..	*43*	*484*	*473*
Ladakh District ..	2,795	267	23	977	..	..	..	1,000	..	52	523	425
Gilgit	2,453	242	154	846	..	..	..	1,000	..	..	496	504
Frontier Illaqas ..	....	220	..	1,000	..	..	..	..	..	34	281	685

SUBSIDIARY TABLE II.

NUMBER PER MILLE OF THE TOTAL POPULATION AND OF EACH MAIN RELIGION WHO LIVE IN TOWNS.

162x

District, Jagir or Illaqa and Natural Division.	Number per mille who live in towns.				
	Population	Hindu.	Sikh.	Buddhist.	Muslim.
1	2	3	4	5	6
Jammu and Kashmir State ..	94	135	92	44	58
I. The Sub-montane and Semi-mountainous Tract ..	*96*	*127*	*164*	*1,000*	*69*
Jammu District ..	135	144	206	1,000	113
Kathua District (Jasmergarh & Kathua tehsils only)	87	78	154	....	100
Mirpur District (Mirpur & Bhimber tehsils only) ..	43	118	131	....	24
II. The Outer Hills ..	*27*	*46*	*43*	....	*28*
Kathua District (Basohli tehsil only) ..	46	30	800	....	40
Mirpur District (Kotli tehsil only) ..	15	165	23	....	30
Udhampur District ..	43	43	104	....	43
Reasi District ..	22	38	35	....	14
Poonch Jagir ..	21	100	32	....	16
III. The Jhelum Valley ..	*163*	*489*	*77*	*1,000*	*128*
Baramulla ..	43	190	13	....	15
Srinagar ..	303	691	254	1,000	230
Muzaffarabad ..	22	311	40	....	15
IV. The Indus Valley ..	*36*	*486*	*667*	*44*	*31*
Ladakh ..	29	683	619	44	23
Gilgit ..	164	679	647	....	138

SUBSIDIARY TABLE III.

TOWNS CLASSIFIED BY POPULATION.

162x
361

Class of town.	Number of towns of each class in 1931.	Proportion to total Urban population.	Number of females per 1,000 of males.	Increase per cent. in the population of towns as classed at previous Censuses.				Increase per cent. in Urban population of each class from 1891 to 1931.	
				1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	(a) In towns as classed in 1891.	(b) In the total of each class in 1931 as compared with the corresponding total in 1891.
1	2	3	4	5	6	7	8	9	10
Jammu and Kashmir State ..	39	100	781	+ 17·8	— 3·1	+ 89·5	— 19·7	+22	+ 73·1
I. 100,000 and over ..	1	50·7	831	+22·46	+ 13·2	+ 8	+ 3·1	+ 45·9	+ 45·9
III. 20,000 to 50,000 ..	1	11·3	862	+ 22·5	— ·7	— 12·2	+ 4·6	+ 11·7	+ 11·7
IV. 10,000 to 20,000 ..	2	6·3	800	+100	....	....	....	+ 4·9	+102·6
V. 5,000 to 10,000 ..	4	8·0	775	— 46·1	— 4·7	....	....	+ 10·5	—19
VI. Under 5,000 ..	31	23·7	740	+ 16·6	— 34·1	....	....	....	+100

NOTE.—1. For purposes of comparison figures of Urban population as given in tables volumes of previous Censuses have been adopted without effecting any change.

2. In column 9 comparison has been instituted between individual towns.

CHAP. II.

000 other hill station of the outer Himalayas, but in February it is apparently
damper, and in the remaining months of the winter and spring of about the
same character. The humidity is highest in August, when it amounts to
about 80 per cent. of saturation. In March the skies are as cloudy as
during the rains. In the spring months, from March to May, it rains on an
average about one day in three, most frequently in April. The rainfall on
each rainy day averaging about one-fourteenth of an inch. Rain is less frequent
in June, but increases again in July and August, when about half the
days are more or less rainy and the falls heavier than in the spring, averaging
three-quarters of an inch on each day of rain. The number of rainy days
has varied from 74 only in the dry year 1880, to 123 in 1885, and the total
quantity from 39·1 inches in the former to 71·8 inches in the latter year.

'October and November are the clearest months, but even these, and
every month up to May, are more cloudy than at Simla or on the plains.
On the other hand, in July and August there is less cloud than at Simla or
other more easterly stations, as might be expected from the smaller
frequency of rain.

'Leh[1].—Situated 4° further north than Quetta, and 6,000 feet higher,
132 this station in the leading characteristics of its climate represents
that of Western Tibet. Its observatory, 11,500 feet above the sea, is
[654] the most elevated in Asia, and has now furnished a register for twelve
years.

'Leh,[1] the chief town of the province of Ladákh, is situated in the upper
133 valley of the Indus, which is here from six to eight miles across for
311 a distance of forty or fifty miles, and shut in on both sides by portions of
the Tibetan plateau, averaging 16,000 feet above sea-level, and bearing
some of the loftiest ranges of the Himalayas. The flats and terraces along
the banks of the river are all cultivated, and dotted with numerous villages,
but for a mile on each side, between the fields and the foot of the hills, is
a waste of sand, gravel, and large boulders, similar to that which fringes the
[361] much lower hill ranges of Baluchistan, but on a larger scale. The town of
Leh nestles under the hills north of the valley, at a distance of some four
miles from the river, up a long gentle, gravelly slope.

'The atmosphere of the valley is remarkably clear and transparent, and
132 the heat of the sun very great. There is generally a difference of more
than 60° between the reading of the exposed sun thermometer in vacuo and
the air temperature in the shade, and this difference has occasionally
exceeded 90°. It has been mentioned on a former page that Dr. Cayley
succeeded in making water boil by simply exposing it to the sun in a small
bottle blackened on the outside, and shielded from the air by inserting it
in a larger phial of transparent glass. Owing to the diminished pressure of
the atmosphere at the elevation of Leh, this would, however, take place

[1] [Notes by Elliot. See category 116, p. 27 for identification of Elliot-- Analyst]

133 communication—impossible in winter—is easier (*le mot juste?*) over the shoulders of the mountains.

133 241 The Astor Valley[1] marks the transition from the vivid colours of rock, field, and wood in the Vale to the desolate outer marches of Kashmir. Agriculture in this dry valley is carried up to 9000 ft by little irrigation channels, but low temperatures render it precarious: wheat, barley, pulses, maize, buckwheat, lucerne, and other fodder crops are grown.

Gilgit

631 Beyond the Indus lies Gilgit, and around it the Frontier Illaqas, more or less feudatory to Kashmir. Although we have it on the high authority of Holdich that where small parties of Buddhist pilgrims "made their way with infinite pain and difficulty to the great monasteries of the Peshawar plains, no military force of any consequence ever has, or ever could, follow their footsteps",[33] nervousness about Russian intentions led to the preservation of the long panhandle of Afghan territory, 15–25 miles wide, in Wakhan, the valley of the Ab-i-Panja branch of the Oxus, and at no point did the two great Empires actually touch.

Outside Gilgit itself the area is held by a congeries of petty tribal republics and chieftaincies of which Hunza is the most important; Schomberg gives them all (except Hunza and Yasin) a bad name for turbulence, murder, intrigue, avarice, dishonesty, laziness, stupidity, and general back-
161 wardness. The population is very slight, in Gilgit and the frontier some 120,000 in all on 18,000 sq mls; the density in Astor is 10, Gilgit proper 15, Frontier Illaqas 4. But in relation to cultivated area it is a different story—in 1901 the Gilgit density was 1295.

361 241 Settlement is usually on little terraces in the better valleys; one such is occupied by Gilgit itself, a nodal centre near the junction of the Gilgit and Hunza Rivers, which between them drain nearly the whole area between the Indus and the 20,000–22,000 ft peaks of the Hindu Kush. At Gilgit rice and cotton are grown as well as the usual montane crops and fruits; higher up Yasin has even a tiny export of wheat and barley. Hunza is even better: 30–40 sq mls of tiny terraced fields, orchards and poplars, and "curling along the bleak stony hillsides" carefully engineered *kuls* provided with little tunnels for the escape of scree from the slopes above. "All are of dry masonry, all have been built without scientific aid, with nothing more than industry, common sense, and the usual tools of a peasant; ibex horns were chiefly used." Fruit culture is of the utmost importance to life in these valleys, and above all the apricot, according to Schomberg the sole diet for weeks on end.[34]

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[33] *India* (1904), 105; but cf. Sir Aurel Stein, "A Chinese Expedition across the Pamirs and Hindukush, A.D. 747", *GJ* LIX (1922), 112–31. Lord Ronaldshay (*Lands of the Thunderbolt* (1923), 141) aptly calls Gilgit and Chitral "listening-posts in the vast system of natural defences which keep silent and eternal watch over the teeming plains of Hindustan."

[34] Schomberg, *op. cit.*, 59–60, 112–13.

[1] [i.e., of Indus Kohistan -- ANALYST]

6:Spate N-4 (no date)1954 AWI India

Kashmir

AVI

132 Baltistan, the country between the Nn Shigar and the Nubra, is slightly 136 more favoured than Ladakh, with *c.* 6 ins. precipitation and more glaciers; but it is still very harsh. The valleys at 8000–10,000 ft have a few patches of pine and deodar on the slopes, willow and poplar along the streams. 241 Agriculture depends on the snow, which lies from mid-December to mid-March; in winter many villages are reached by the sun for barely an hour or two a day, but in summer the heat in the narrow rock-walled valleys—especially around Skardu—is intense. The usual crops, with ordinary and naked barley prominent, are grown, a spring and an autumn crop where water is sufficient. Lucerne, carefully tended, is important, but except for intensive manuring of the sandy soils farming is extremely primitive, and rotations unknown. The hot summer enables a wide variety of fruits—peaches, melons, grapes, above all apricots—and even a little tobacco to be grown. But the absence of the demographically restrictive social institutions [316] of Ladakh keeps the Baltis miserably poor. Here and there washing for alluvial gold ekes out incomes a little, or at least enables revenue demands to be met.

241 To the E conditions get progressively worse. Around Pangong there are 361 a few fields of barley and peas on the fans at 14,000 ft or a little more; at ● Tankse "the few houses that constitute the village seem to hide behind a little grove of willow trees planted on one side of a stream, as if these trees were the greatest treasure of a place that wished to put up a brave front, a green and damp façade, to the hostile dry world before it". But on the 136 plateaus NE of Pangong even pastoralism is difficult. The Chang-chenmo Valley has some vegetation: tamarisks on the floodplain, *burtse* on the slopes, and just below the snow-line some flowering plants and patches of grass, [133] shared by tame yaks and wild asses. Here and there hot springs "water the gravelly plains into producing a little green grass . . . so precious that each patch has a name."[44]

439 Yet this most negative of regions has its place in human history. The old trade to Yarkand and Kashgar is dead or dying, but at the hands of man himself: politics in Sinkiang and Kashmir are responsible for its decay, not the desolate leagues of rock and ice nor the murderous winds of the Karakoram. The passes are open for only five or six months of the twelve; but over them, carried on yaks or even sheep, travelled jade, hemp, and silk from China; from India goods from the bazaars of Srinagar and Amritsar, 788 sugar and salt; borax from the dead lakes of Rupshu. Goods of less bulk, but to many of highest value, also traversed this, one of the strangest pilgrim routes of the world. Chinese disciples of the Enlightened One, seeking the shrines of Peshawar and Sarnath and Buddh Gaya or the libraries of Taxila, fought their bitter way over these savage gables of the world; and here too came Christian men, perhaps fleeing from the tide of Islam, per-

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[44] Hutchinson, *op. cit.*, 106–07, 128–38. For the facts of the next paragraph, *ibid.*, 108–11.